HOME MISSIONS AND THE WEST

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Home Missions and the West

Reporting General Survey of Conditions in Fifteen Western States

BULLETIN NUMBER ONE

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Special Committee of the Home Missions Council

For further information and additional copies of the Bulletin, address the Committee at Room 705, 156 Fifth Avenue, New York City.

HOME MISSIONS AND THE WEST

Part I. Introductory Statement

A large proportion of the funds contributed to the treasuries of home mission boards and national societies is intended for and is applied to various forms of evangelization and church extension in the great states of the west. It was naturally an early concern of the Home Missions Council upon its formation to ascertain the status of the work in this territory. The Home Missions Council embraces the national boards and societies administering the home mission work of the various branches of the Protestant churches in the United States. Each Board was informed of the conditions of the work under its own supervision, but the formation of the Council revealed the possibility, and emphasized anew the need of assembling the facts for the field and the home mission force considered as a whole.

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THE PROJECTED SURVEY

A special committee of the Council was appointed to take the matter in charge, perfect method, and push the effort along these new lines.

The Purpose

The aim is so far simply survey, the ascertaining of the facts. No comprehensive plan of denominational reorganization, or even of co-operation has been projected in this field. The first essential was considered to be the gathering of facts. This plan is prompted by common sense and grace as well as by the approved science of the day. A large proportion of those who have entered heartily into this survey are still firmly convinced that no scheme of administering home mission work which sacrifices complete denominational autonomy is possible, nor would be desirable were it possible. The future with its new light from ascertained and accepted facts is left to determine how much reorganization or co-operation is either desirable or possible.

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The Method

During the autumn of 1911 a deputation of Board secretaries, representing their several Boards and the Home Missions Council met in prearranged "Consultations" members of state boards and committees, state and district superintendents and other field administrators of the

home mission work, at designated centers in fifteen of the western states. A full day of consultation was held at each point. After the situation was as thoroughly canvassed as the knowledge and experience of those present permitted, each conference selected a state survey committee composed of one or usually two representatives of each religious body co-operating.

The period January through June, 1912, was chosen for the inauguration of the survey. The further evolution of the plan is noted below.

The school district was chosen as the unit of investigation. The school districts are organized, and a limited experience had showed it possible to secure information from the school boards or officers.

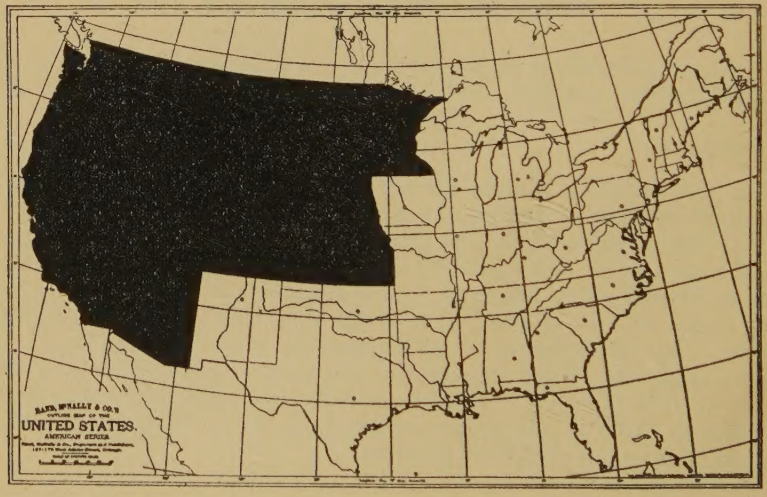
A uniform schedule was used throughout, seeking information as to general social conditions, the number and strength of the churches of all names, and the destitution of communities in the matter of religious influences.

The returns were to be secured by correspondence with persons in immediate touch with the districts reported. Various plans were adopted for promoting this correspondence, some committees conducting all the correspondence from a central office and others apportioning responsibility for prescribed sections to the several members of the committee.

The Territory

Fifteen of the western states were chosen for several reasons. The group is graphically shown by the accompanying map.

THE REGION COVERED BY THE SURVEY IS IN BLACK



Western states were selected for the reason indicated above; namely, the fact that they are commonly known as the "home mission territory" and in them a large proportion of general home mission funds are expended.

These particular western states were chosen because practically all of the home mission work done in them is under the supervision of the religious bodies actively represented in the Home Missions Council. In the three large states of the Southwest, New Mexico, Texas and Oklahoma,

which might naturally be included in the territory covered, the Southern Baptist Churches are largely represented. This body has officially declined to affiliate with the other religious bodies embraced in the Home Missions Council. It was felt that survey which did not enlist the cooperation of all, especially of the stronger branches of the Protestant churches, must prove unsatisfactory to all concerned.

Developments of the Plan

During the period originally designated for the survey complete returns were not secured from any of the fifteen states. The committees are still at work, and steps are being taken to insure the desired information from every district of certain typical states, while from the others returns are now or will eventually be at hand from a sufficient proportion of the districts to warrant generalizations for the entire state. In the meantime such information as is available is being prepared for general publication as more fully explained below.

This survey is designed only to collect outstanding facts and reveal general conditions. It must be followed in each state, in each county and in each community by the application of the more intensive methods of scientific survey which have been worked out in the older and more populous states under home mission auspices. This more intensive method has proved of the highest scientific value, and has led to much wholesome reorganization of church enterprise where it has been applied. It can, as opportunity affords, be applied in these western states to larger or smaller areas. Already effort of this nature is projected at a few points.

The general survey, many students of home mission problems believe, might well be extended to other more or less homogeneous sections of the country, adapted in detail to varying conditions. It might precede or follow the more intensive study of segregated counties or communities in the general region.

Publication of Results

It has been determined to issue a series of bulletins, of which this is the first. This first naturally deals largely with general statistics for the entire section. At the same time the figures for each state are given, and each can be studied either by itself or in relation to the others of the group. This information is drawn, as a rule, from Government or other official sources, and is here assembled for the first time. This material will be found in Part II of this bulletin.

In Part III the returns available from the state of Oregon are tabulated and analyzed. Certain general deductions are drawn from them and computations made for the entire state. These are subject to restatement when fuller and later returns are in from Oregon. The Committee will ere long have these in hand, when in another connection they will be presented. At no time can final records be made for any of these states. Nowhere in our remarkably fluent civilization are changes more rapid than in the region covered by this investigation. Today cannot be with complete accuracy judged by yesterday, nor tomorrow by today. The plan of publication adopted aims to make recognition of this fluent condition. The report is continuous and progressive, to match the con-

ditions of society and church life. At the time tabulations for Oregon here reported were made, about fifty per cent of the school district schedules were available.

Not the least valuable feature of Part III is the question from individual correspondents from whom the facts for the several school districts were obtained. No scientifically accurate generalizations can be made on the basis of these comments, but each of them will prove in its own way suggestive to the student of the home mission problem. They come from all sorts and conditions of people: ardent sectarians, yearning spirits to whom religion is a spirit dissociated from ecclesiastical forms, and others who frankly confess themselves inactive in church enterprise but nevertheless are desirous that their communities shall profit by what the church has to offer. The quotation will usually make it clear what attitude the individual correspondent takes.

Part II. General Survey

Population

Table I shows by states and in the total the population of the region surveyed from the census of 1900 and again from the census of 1910. The percentage of increase for the decade is then noted for each state. Totals for the fifteen states are given and the percentage of increase for the region. Each of these is compared with the totals for Continental United States. This latter is scaled at 100% and the proportion for the region is figured in relation.

A fourth column gives the estimated population for each state as of July 1, 1912, but since they are only estimates no comparisons are instituted on the basis of these figures.

TABLE 1—POPULATION

State	Total Population 1900	1910	Per Cent of increase 1900-1910	Estimated Pop. July 1, 1912.
Arizona	122,931	204,354	66.2	222,563
California	1,485,053	2,377,549	60.1	2,577,137
Colorado	539,700	799,024	48.0	857,016
Idaho	161,772	325,594	101.3	362,229
Kansas	1,470,495	1,690,949	15.0	1,740,249
Minnesota	1,751,394	2,075,708	18.5	2,148,235
Montana	243,329	376,053	54.5	405,734
Nebraska	1,066,300	1,192,214	11.8	1,220,371
Nevada	42,335	81,875	93.4	90,718
North Dakota	319,146	577,056	80.8	634,731
Oregon	413,536	672,765	62.7	730,736
South Dakota	401,570	583,888	45.4	624,658
Utah	276,749	373,351	34.9	394,953
Washington	518,103	1,141,990	120.4	1,281,508
Wyoming	92,531	145,965	57.7	157,914
Total	8,904,944	12,618,335	41.7	13,448,752
Continental	(11.7%)	(13.7%)		
United States	75,994,575	91,972,266	21.0	
	100%	100%		

It will be seen that whereas in 1900 11.7% of the country's population lived in this region, 13.7% resided there in 1910. Whereas the United States increased its population during the decade 21% its population in this region increased practically twice as rapidly, 41.7% Though these states now contain but a small percentage of the nation's people this rate of gain will ere long give it a population commensurate with its dominant size.

Only three of the fifteen fell below the average of increase for the country, Nebraska, Kansas and Minnesota, all of the three being on the eastern border of the region surveyed and each having long been developed in part. They are the least "frontier" of the fifteen. On the other hand the rate of increase in the others is two, three, five and in the case of Washington almost six times the average for the country. Washington led all the states of the Union in the rate of increase during the decade. Oklahoma, not included in the survey, approached it. Idaho, as noted in the table, passed the 100% rate.

AREA AND POPULATION

Table II shows population as reported by the 1910 census as related to the land area of each state. A third column indicates the population per square mile for each state. As in the case of Table I comparison is made in each item of totals with the totals for Continental United States.

TABLE II

Area and Population

State	Total Population 1910	Land Area in Square Miles 1910	Population Per Square Mile 1910
Arizona	204,354	113,810	1.8
California	2,377,549	155,652	15.3
Colorado	799,024	103,658	7.7
Idaho	325,594	83,354	3.9
Kansas	1,690,949	81,774	20.7
Minnesota	2,075,708	80,858	25.7
Montana	376,053	146,201	2.6
Nebraska	1,192,214	76,808	15.5
Nevada	81,875	109,821	0.7
North Dakota	577,056	70,183	8.2
Oregon	672,765	95,607	7.0
South Dakota	583,888	76,868	7.6
Utah	373,351	82,184	4.5
Washington	1,141,990	66,836	17.1
Wyoming	145,965	97,594	1.5
Total	12,618,335	1,441,208	8.8
	(13.7%)	(48.5%)	
Continental United States	91,972,266	2,973,890	30.9
	(100%)	(100%)	

For the purposes of comparison the reader will find interesting the following statement from the Statesmen's Year Book, indicating the population per square mile for certain foreign countries:

Country	Population Per Square Mile.	Country	Population Per Square Mile
Belgium	589	German Empire	290.4
Holland	454	China	266
England and Wales	405.6	Austria	226
Japan	317	India	211
Italy	293.47		

The importance of the region surveyed is indicated by the fact that almost half, 48.5%, of our continental territory is embraced in these 15 states. When in comparison it is noted that only 13.7% of the total population now lives in these states some suggestion is offered of the civilization-building and the consequent strain upon social institutions which this region will experience in the next few decades. This fact is further emphasized by the revelation of Table I that the population of this region is gaining on that of the United States taken as a whole at twice the rate of the latter.

The vast possibilities of population are suggested by the fact that whereas the average per square mile for the country is 30.9% that for the region considered it is only 8.8%. Not one of these 15 states yet reaches the average for the country. The three "least frontier" states of Minnesota, 25.7 per square mile, Kansas, 20.7, and Nebraska, 15.5, as might be expected, have relatively high averages. Washington, 17.1, and California, 15.3, are also relatively high; they both lie on the Pacific Coast where they have long felt the impetus of development from access by sea as well as by over-land routes. Oregon, though also lying on the coast, shows no similar effect doubtless because both influences have been less active. Her roadsteads are not so extensive and the railroad development of her eastern section has been much more restricted than in the case of neighbors north and south. Nevada is, as is well known, the least populated territory in the Union, with less than one person to each of her one hundred and ten thousand square miles. Arizona and Wyoming are the next most "frontier," with their 1.8 and 1.5 persons per square mile respectively.

INDUSTRY

The call of the West is the offer of cheap land. Pioneers do not press out into the wilds to build mills and factories. It is the more noteworthy therefore that the wage-earners of the organized industries in these "frontier" states are already increasing more rapidly than in the country as a whole.

Of course mining, involving a wage-earning class, has always been forward in several of the 15 states. **El Dorado** is the earliest name for the west. Thrilling discoveries of the precious metals before 'forty-nine and at frequent intervals since have kept a steady stream of miners moving in, a certain proportion being only wage-earners. The recent exploitation of heretofore unsuspected coal deposits has also called in a wage-earning class.

But the mill and factory are rising in the west, helping to develop a self-sufficing civilization. The harnessing of a fraction of her enormous water power has given a great impetus to this kind of development.

MANUFACTURES - WAGE-EARNERS

Table III throws light upon this development. The figures are for the years 1904 and 1909 and show percentages of increase for this five-year period. The corresponding totals for the entire country are also given.

TABLE III

Manufactures - Wage-Earners

State	Wage Earners Average Number 1904	1909	Per Cent of Increase 1904-1909
Arizona	4,793	6,441	34.4
California	100,355	115,296	14.9
Colorado	21,813	28,067	28.7
Idaho	3,061	8,220	168.5
Kansas	35,570	44,215	24.3
Minnesota	69,636	84,767	21.7
Montana	8,957	11,655	30.1
Nebraska	20,260	24,336	20.1
Nevada	802	2,257	181.4
North Dakota	1,755	2,789	58.9
Oregon	18,523	28,750	55.2
South Dakota	2,492	3,602	44.5
Utah	8,052	11,785	46.4
Washington	45,199	69,120	52.9
Wyoming	1,834	5,867	56.3
Total	343,102	444,167	29.5
	(6.3%)	(6.7%)	
United States	5,468,383	6,615,046	21.0
	(100%)	(100%)	

It may be surprising to many that, in spite of the marvelous industrial development of so many eastern and southern manufacturing states, the west has not compelled these to help bring up the general average of increase. The west has rather helped by maintaining quite a substantial increase over the average, 29.5% as against 25% for the entire country. Still the totals are in the case of some of the fifteen states very meager, and though the percentage of increase runs high only a few thousands of wage-earners are employed.

Each of the fifteen states except California shows a larger percentage of increase than the average for the country. The reasons for this exception are not far to seek. By 1904 California was already employing almost twice as many wage-earners as the next in the list of the fifteen, so that her industries were already much more highly developed. Besides, her immigration includes disproportionate numbers of two classes not adding to the wage earning class, namely, retired persons who seek her climate to live in idleness on already accumulated savings, and the small independent farmer or fruit-grower. Nevada and Idaho with all of the imposing percentages of increase, 181.4 and 168.5, respectively, still shows small totals, Nevada the smallest of the fifteen.

AGRICULTURE

Here is where the West shines—and will shine. For generations agriculture will dominate this civilization, even as the offer of free or cheap land has controlled its development so far. Two tables are presented which tell this story.

Table IV shows the number of farms in each of the fifteen states and in the whole region, the totals being compared with totals for the United States.

TABLE IV

Agriculture--Farms

State	Number of all Farms 1900	1910	Per Cent of Increase 1900-1910
Arizona	5,809	9,227	58.8
California	72,542	88,197	21.6
Colorado	24,700	46,170	86.9
Idaho	17,471	30,807	76.3
Kansas	173,098	177,841	2.7
Minnesota	154,659	156,137	1.0
Montana	13,370	26,214	96.1
Nebraska	121,525	129,678	6.7
Nevada	2,184	2,689	23.1
North Dakota	45,332	74,360	64.0
Oregon	35,837	45,502	27.0
South Dakota	52,622	77,644	47.6
Utah	19,837	21,676	11.8
Washington	33,202	56,192	69.2
Wyoming	6,095	10,987	80.3
Total	777,833	953,321	22.5
	(13.5%)	(15.0%)	
United States	5,737,372	6,361,502	10.9
	(100%)	(100%)	

Here again the rate of increase exceeds that of the country at large 22.5% against 10.9%. Whereas in 1900 13.5% of the farms of the country lay in this region 15% were here in 1910.

Only three of the fifteen fall below the general average of increase for the country at large and they are the old friends noted together in another connection above, Minnesota, Kansas and Nebraska. The reasons here are the same as above. They are immediately contiguous to the older states further east. Their agricultural development had largely preceded 1900. Their totals both for 1900 and 1910 are far in advance of the others of the fifteen.

The states showing high percentages of increase are those for which the student would naturally look: Montana, 96.1%, where 20 millions of acres were a few years ago opened for settlement under a new homestead law; Wyoming, 80.3%, where a cowboy was overheard the other day to remark to his partner, "Gol darn it, Bill; we have got to make up

our minds that civilization is comin''; Colorado, 86.9%, where the Campbell system of dry farming originated and has been highly developed; Idaho, 76.3% where irrigation has wrought most of its much astonishing magic.

Table V presents the same facts in an even more impressive manner. It shows the value of farm property in each of the states for 1900 and 1910, the percentage of increase for each in the decade, and compares the totals for the region with corresponding totals for the United States. Incidentally, when compared with Table IV, it shows the enormously disproportionate increase of value as compared with the actual numbers of farms. While the tendency to cut large farms into small ones has been strong, thus naturally increasing the number of farms disproportionately to values, yet the increase in values has actually been enormously greater—which throws light on the problem of the high cost of living, however little it may contribute to its solution.

TABLE V

Agriculture—Farm Property

State	All Farm Property 1900	1910	Per Cent of Increase 1900-1910
Arizona	29,993,847	75,123,970	150.5
California	796,527,955	1,614,694,584	102.7
Colorado	161,045,101	491,471,806	205.2
Idaho	67,271,202	305,317,185	353.9
Kansas	684,100,286	2,039,389,910	136.0
Minnesota	788,684,642	1,476,411,737	87.2
Montana	117,859,823	347,828,770	195.1
Nebraska	747,950,057	2,079,818,647	178.1
Nevada	28,673,835	60,399,365	110.6
North Dakota	255,266,751	974,814,205	281.9
Oregon	172,761,287	528,243,782	205.8
South Dakota	297,525,302	1,166,096,980	291.9
Utah	75,175,141	150,795,201	100.6
Washington	144,040,547	637,543,411	342.6
Wyoming	67,477,407	167,189,081	147.8
Total	4,614,353,183	12,115,138,634	162.7
	(22.6%)	(29.6%)	
United States	20,439,901,164	40,991,449,090	100.5
	(100%)	(100%)	

Increases all through are again here marked. Whereas in 1900 22.6% of the farm property lay in these fifteen states, 29.6% was found here in 1910. Whereas farm property increased in value 100.5% in the country at large during the decade it increased 162.7% in these 15 states.

Each of the 15 surpassed the general average of the country, 100.5%, except Minnesota, 87.2%. The apparent reason for this exception has already been partially indicated. Minnesota was already an old agricultural state in 1900. It is also to be noted that Minnesota's recent development has centered more in her forests and mines, where the exploitation of values has been enormous.

The reasons for the highest increases seem also to lie on the surface: Idaho, 353.9% increase, has opened phenomenal irrigation projects to settlement; Washington, 342.6%, includes even more than does the northern panhandle of Idaho, that marvelous "Inland Empire" where the raising of grains and fruits has taken hold upon the new population with much of a religious fervor; in South Dakota, 291.9%, large tracts of Indian reservation land have been allotted to the Indians in severalty and the rest opened to the white settlers.

IMMIGRATION

In some regions of the United States the home mission task expresses itself substantially in terms of the immigration problem; it is practically confined to the evangelization of the foreigner and the grapple with conditions which the coming of the immigrant precipitates more or less directly. The west as a whole is less profoundly affected thus than other regions. But the newest sections of the west are not entirely unaffected. Here and there a correspondent reports that the foreigner is not known in his community but such are greatly in the minority. Elsewhere the dominance of the foreigner is relatively greater than in those regions where the immigrants settle in such immense actual numbers as in New York and Pennsylvania. Though these numbers are very large the native American element is greater and the forces of assimilation much more powerful relatively than in many western communities. The agricultural west presents large numbers of solid masses of foreign-speaking population, which remain far more tenaciously foreign than do the "Little Italys" and "Little Russias" of the eastern cities. Social conditions are far more fluent in the cities than in agricultural communities, and an Americanizing process which requires only one generation under some city conditions consume a much longer period, if indeed they shall ever be completely achieved, in certain rural regions.

IMMEDIATE FOREIGN IMMIGRATION TO THE WEST

Table VI shows the intended future permanent residence of aliens admitted during the fiscal year ended June 30, 1911. Its figures should be closely compared with those of Table VII immediately following. The showing for the fifteen western states is the total compared with the records for the United States.

TABLE VI

Intended Future Permanent Residence of Aliens Admitted Fiscal Year Ended June 30, 1911

State	Total Number of Aliens Admitted	Admitted Immigrant Aliens	Admitted Non-Immigrant Aliens
Arizona	3,814	2,651	1,163
California	29,515	25,587	3,928
Colorado	5,514	5,083	431
Idaho	1,824	1,718	106
Kansas	3,909	3,653	256
Minnesota	18,490	17,169	1,321
Montana	4,171	3,861	310
Nebraska	5,351	4,996	355
Nevada	1,034	919	115
North Dakota	5,444	5,175	269
Oregon	5,187	4,794	393
South Dakota	3,454	3,209	245
Utah	3,281	3,114	167
Washington	17,338	16,040	1,298
Wyoming	1,523	1,395	128
Total	109,849	99,364	10,485
	(10.7%)	(11.3%)	(6.9%)
United States	1,030,300	878,587	151,713
	(100%)	(100%)	(100%)

Immigrant aliens are those who come to the United States with the intention of settlement; non-immigrant aliens are those who come without such intention.

The three states whose figures catch the eye at once are California, Minnesota and Washington, and the reasons why these states receive disproportionate numbers are in general well known. Industrial conditions, of course, control. Not only does California's fruit land greatly attract immigrants from southern Europe, but her two large cities are both packing their foreign areas with a population which bids fair to rival if not outdo eastern congested sections. Los Angeles is however actively promoting suburban "garden cities" in the attempt to house decently the industrial population as it arrives.

The causes for the unusual showing in Minnesota involve her mining and lumbering industries more largely, doubtless, than her agricultural. In Washington every feature of her industrial life, and in both ends of the state, have been on the boom. As frequently noted, Washington led all the states in her growth during the last census decade.

It is evident that the problem of distributing the immigrants as they arrive is far from solved. The unoccupied territory is in the west. As shown in Table II these fifteen states embrace over forty-eight per cent of the land area of the United States. Yet they received immediately less than ten and three quarters per cent of the alien influx,—eleven and three tenths per cent of these announcing themselves immigrants.

FOREIGN WHITE POPULATION

Table VII shows that the distribution is finally somewhat better than immediate immigration would make appear. Many who originally settle in the east, and elsewhere outside of these states, finally remove to this unoccupied territory. This table reports the foreign white population for the 1900 census in each of the fifteen states, the same for the census of 1910, the percentage of increase of such population in each state during that decade, and the percentage which this element embraced in the total population of each state in 1910. The totals for the fifteen are compared with the totals for the United States.

TABLE VII

Foreign White Population

State	Foreign White Population 1900	Foreign White Population 1910	Per cent of Increase 1900–1910	Per Cent of Total Population 1910
Arizona	22,395	46,844	109.2	22.9
California	316,505	517,319	63.4	21.8
Colorado	90,475	126,971	40.3	15.9
Idaho	21,890	40,444	84.8	12.4
Kansas	126,577	134,719	6.4	8.0
Minnesota	504,935	542,857	7.5	26.2
Montana	62,373	91,647	46.9	24.4
Nebraska	177,117	175,883	0.7	14.8
Nevada	8,581	18,102	111.0	22.1
North Dakota	112,590	156,138	38.7	27.1
Oregon	53,861	103,002	91.2	15.3
South Dakota	88,329	100,628	13.9	17.2
Utah	52,804	63,404	20.1	17.0
Washington	102,125	241,227	136.2	21.1
Wyoming	16,582	27,165	63.8	18.6
Total	1,757,139	2,386,350	35.8	18.9
	(17.2%)	(17.8%)		
United States	10,213,817	13,343,583	30.6	14.5
	(100%)	(100%)		

The three states which "stood out" in Table VI catch the eye here also, not unexpectedly. Particularly noteworthy is the showing for Washington. As revealed in Table I Washington led all these states —as it did, indeed, all the states—in the percentage of increase in population during the decade 1900-1910. The foreign element contributed largely to this result. The case of Nebraska will be noted, where there was a decrease of foreign white population during the decade. The percentage of increase in Nevada was large though the actual numbers are small. Arizona's standing, third in the showing of percentage of increase, is due in considerable part to the immigration from old Mexico. In the aggregate the 18.8% of the total foreign white population of the United States included in these fifteen states makes the problem seem of slight importance, but it will be observed in Table II that these states have only 13.7% of the total population of the country. It thus appears that the immigration problem of this region is relatively greater than it is in other regions where the actual numbers of foreign immigrants is many times larger. Thirteen per cent of the nation's population must assimilate eighteen per cent of the foreign immigration.

In this process, however, Tables VI and VII, when compared show that these fifteen states are ably assisted by other sections of the country, for though seventeen per cent of the foreign white population of the country is now in these fifteen states, only eleven per cent of the immigrant aliens made points in these states their first residence. After temporary residence in other sections, and passing through at least a partial "Americanization," a considerable number have removed to these states.

DISTRIBUTION BY NATIONALITIES

Table VIII will prove of interest to the closer student of immigrant conditions. Missionary work cannot afford to lump all foreigners together, and treat each and all nationalities alike. The wise approach to the several groups will vary. North Dakota's preponderance of Germans and Scandinavians is one fact, and calls for recognition in the missionary propaganda. The preponderance of Italians in California is quite another fact, and calls for a different adjustment in missionary plans in that state.

Table VIII shows the intended future residence of aliens for the immigration year ended in June 1911 by races or peoples and by states for the fifteen covered.

TABLE VIII

(Fiscal Year Ended June 30, 1911)

Immigrant Aliens Admitted by States of Intended Future Residence and Races or Peoples

Race or People	Ariz.	Cal.	Colo.	Idaho	Kans.	Minn.	Mont.	Nebr.	Nev.	N.Dak.	Oreg.	S.D.	Utah	Wash.	Wyo.
Croatian & Slovenian	24	199	375	3	361	767	190	66	17	10	105	24	122	522	102
Dalmation, Bosnian & Herzegovinian	37	660	73	1	2	132	33	3	15		128	11	19	257	4
Dutch and Flemish	4	246	49	32	107	517	115	130		97	113	198	110	329	3
English	206	2651	401	335	215	747	586	207	64	240	577	244	671	2158	181
Finnish	21	197	40	40	1	1568	156	1	1	29	232	50	45	547	54
German	32	1628	784	123	1269	1331	374	1184	26	1859	615	982	170	1042	52
Greek	4	796	363	135	110	176	34	231	31	47	310	34	640	847	112
Hebrew	3	327	154	2	87	833	8	346	9	60	117	2	22	191	1
Irish	23	1143	112	84	76	390	374	94	31	126	198	49	55	681	44
Italian (north)	94	5262	690	84	215	349	205	48	257	1	265	15	282	828	260
Italian (south)	10	2391	871	57	110	884	79	575	68	88	377	19	248	1381	52
Japanese	1	1651	37	22	1	1	15	1	9	2	131		28	495	21
Mexican	1737	968	49	1	20			2		4				12	2
Polish	1	65	68	11	145	645	66	131		75	30	22	14	276	110
Portugese		1762	2		1				27	1	7		1	6	1
Scandinavian, Norwegians, Danes and Creeds	34	1059	391	303	276	6863	740	1144	43	1970	723	1292	402	3552	116
Scotch	40	967	199	87	112	359	429	93	15	148	385	47	136	1074	118
Spanish	308	639	36	252	72	3	1	2	193		11		26	72	18

Arizona's largest immigration is from old Mexico, and next are Spaniards who are closely affiliated. While California gains more Italians than immigrants of any other one nationality, it is popular destination for a great variety of races. It is naturally surmised that Colorado's cities and manufactories on the one part, and her agricultural regions rapidly developing under both irrigation and dry farming on the other, attract her dominant races. The number of Spaniards seeking Idaho is noticeable, and it is recalled that the regions used for sheep grazing attract Spanish shepherds and herders in disproportionate numbers. The German farmer manifestly seeks Kansas, while the Croatian and Slovenian element, it is natural to conclude, has largely settled in Kansas City, Kansas. That center is said to be the largest Croatian city in the country. It is well known that in both the lumber camps and mining communities of Minnesota the Scandinavians are numerous, and the attractions of these industries in addition to those of agriculture would seem to account for the striking disproportion of this group in the Minnesota column. The great dominance of the Teutonic peoples in the immigration to Montana is very striking. In Nebraska agriculture would seem the first attraction to the immigrant, since it is well known that Scandinavians and Germans are much upon the soil in the Northwest, though the considerable Hebrew and Italian elements may suggest that cities, and Omaha in particular, are drawing immigration. It will be noted that Nevada is credited with no Mexican immigrants, though it is known that the southern portion shares with Arizona and neighboring states the influx from Mexico. These are doubtless enumerated among the Spanish who appear in disproportionate numbers in the Nevada column. North Dakota, as above noted, has drawn heavily from the great agricultural races. The Greeks and Germans, the English and Italians, the Scandinavians and Scotch, drawn to Oregon, show that it has varied attractions. South Dakota's attractions almost exactly parallel those of her sister on the north, actually and as shown by the immigration. The activity of Mormon missionaries in England and Denmark would seem to explain the English and Scandinavian predominance in Utah, but other explanations than that of the Mormon propaganda would seem necessary to justify the showing of Greeks. Washington, with its growing cities and its equally striking agricultural development, draws from all nationalities with remarkable impartiality. Perhaps the most notable item in the Wyoming column is the division of the Italian immigration as between north and south Italy. The altitude and colder climate of that state make it far more attractive to the immigrant from the north of Italy.

ORIENTAL IMMIGRATION

Much interest is showed by the Evangelical Churches in the Oriental population, especially of the west. The missionary work among Orientals in the United States is organized by almost all of the religious bodies under their home mission boards. In the case of one or two the work has been placed under the direction of the foreign mission boards upon

the consideration that the Oriental immigrant is and must under our laws remain essentially an alien. The Americanizing process is not attempted, or is at any rate far less to be emphasized than in the case of European immigrants. For the most of the home mission agencies, however, investigations in this field have a distinct importance. Table IX shows the Government census findings in the cases of the Chinese and Japanese. The classification is not by states but by geographical divisions adopted by the Census Bureau. The three chosen for this Table correspond in a general way to the territory of the fifteen states covered by the Home Missions Council's investigations. The reports for the censuses of 1900 and 1910 are given with an additional column showing the increase or decrease of these elements in the population during the decade.

TABLE IX

Chinese and Japanese

(A minus sign (–) denotes decrease)

Chinese

Geographical Division	Chinese Population No. 1900	No. 1910	Per Cent of Increase 1900–1910
West North Central	1,135	1,158	2.0
Mountain	7,950	5,473	–31.2
Pacific	59,779	46,262	–22.6
Total	68,864	52,893	–23.2
	(76.6%)	(74.6%)	
United States	89,863	70,944	–21.2
	(100%)	(100%)	

Japanese

Geographical Division	Japanese Population No. 1900	No. 1910	Per Cent of Increase 1900–1910
West North Central	233	966	333.2
Mountain	5,107	10,209	99.9
Pacific	18,269	57,628	215.4
Total	23,599	68,803	191.5
	(97%)	(95.9%)	
United States	24,326	71,722	194.8
	(100%)	(100%	

These three census divisions contain about seventy-five per cent of the Chinese in the country. Of course the majority of these are immediately on the Coast. The decrease during the decade is noteworthy. In these divisions it was somewhat greater than for the entire United States. The increase in the West North Central division is not particularly noteworthy since the actual numbers involved are slight. The decrease will doubtless be variously accounted for in varying localities. In general it is well known that the laws of the United States controlling Chinese immigration are very stringent, and it is commonly testified that popular sentiment on the Pacific Coast is insistent, perhaps increasingly insistent, upon the rigorous application of these laws.

The contrast in the showing for the Japanese will seem to many readers very striking and provocative of thought. Our laws do not apply to the Japanese as to the Chinese, though diplomatic measures have led to the rigorous restriction of Japanese immigration, largely through the laws of Japan. The total numbers for the United States in 1910 are almost the same for the Japanese and the Chinese, and the concentration on the Pacific Coast is even greater for the Japanese than for the Chinese, —at least in the comparison the three divisions covered. The distribution of the Japanese over the entire country is somewhat more equable, however. The most remarkable feature of the showing is the large increase of Japanese population during the decade, 191.5% for the three divisions covered, and 194.8% for the entire country. The significance of the large percentage of increase in the West North Central division is reduced by the small numbers actually involved.

This rapid increase of Japanese immigration is what prompted the energetic protests, coming particularly from the American public on the Pacific Coast, which led to the diplomatic measures referred to above. It will be remembered that only the assurance from Washington that the Federal Government was successfully adjusting matters through negotiations with the Japanese Government, restrained the Legislature of the state of California from enacting laws which were severely condemned by much of the public outside the bounds of that state, as well as by a considerable element within the state.

Table X carries the student to the phases of life in these fifteen states which have directly prompted the present investigations on the part of the Home Missions Council. The present bulletin is designed to accomplish little beyond leading up to this point. As an introduction to the careful study of each state and the religious conditions of the whole region this Table is of marked value. The showing is by states. The figures are taken from the Federal Census of 1906, now several years old but the latest official religious census published. Since the actual numbers have greatly changed in many items since 1906 this Table indicates only percentages, the value of which has not been greatly vitiated by the passage of time; the proportions of church numbers in the population has probably not appreciably changed since 1906.

The first column shows the percentages of church members in the total population. The second, third and fourth columns analyze the

first into Protestant, Roman Catholic and "All Other" bodies, respectively: thus columns two, three and four, when added, will give the sums entered in column one. The fifth column gives the percentages of the population not reported as members of any church. Those who have had occasion to study this Religious Census Report of the Government will not need to be reminded that among those reported as not members of any church there are included the children even of Christian homes, who are intelligible to full membership in the most of the denominational bodies.

All of these percentages are compared in each column with the percentages for the entire country.

TABLE X.

Population and Church Membership

(Source: Religious Bodies (1906) Part I. p. 58)

Population reported as church members (1906)

State	Total Per Cent	Protestant Per Cent	Roman Catholic Per Cent	All other Per Cent	Not Reported Church Members Per Cent
Arizona	31.3	6.3	20.7	4.3	68.7
California	37.1	14.3	21.5	1.3	62.9
Colorado	35.4	16.1	16.2	1.1	66.6
Idaho	36.3	11.1	8.8	16.4	63.7
Kansas	28.4	22.4	5.8	0.3	71.6
Minnesota	41.2	22.2	18.7	0.3	58.8
Montana	32.6	8.0	23.8	0.8	67.4
Nebraska	32.4	22.5	9.4	0.4	67.6
Nevada	35.3	7.6	23.6	4.2	64.7
North Dakota	34.3	21.0	13.2	0.1	65.7
Oregon	25.3	17.2	7.4	0.6	74.7
South Dakota	34.8	21.6	13.1	0.1	65.2
Utah	54.6	2.6	2.6	49.4	45.4
Washington	31.2	18.6	12.2	0.5	68.8
Wyoming	23.1	7.2	9.9	6.0	76.9
Continental United States	39.1	24.1	14.3	0.7	60.9

It appears that in the case of only two of these states does the percentage of church membership in the population surpass or equal that for the United States, and in only one is the excess remarkable. That instance is Utah, and the explanation lies upon the surface. The Mormon population of that state is recorded almost solidly among church members. From the point of view of the Evangelical churches represented in the Home Missions Council Utah remains one of the most needy of mission fields. The church membership is reported to be 88% Mormon. Minnesota's percentage is the other which exceeds that of the country at large. The national Scandinavian churches are there largely represented. Which remark should be applied also to North and South Dakota, though their percentages run somewhat lower than that of the country as a whole.

Wyoming has the unenviable distinction of embracing the smallest percentage of church membership in its population. This is in many respects the newest of the states. The recent impulses of development have been remarkable, and here, if anywhere, activity of the churches has probably altered the percentage of church membership in the population since 1906. The next nearest the bottom of the list is Kansas—which will not cease to surprise some students, whatever may be the explanations offered, or whatever may come out of protracted investigations.

Turning to the second column, it is observed that Kansas stands next to the top of the list instead of next to the bottom. Which fact furnishes an explanation illuminating to many of its poor showing in the first column. Kansas' church membership is markedly Protestant. A similar showing appears in the case of Nebraska. Minnesota and North and South Dakota also maintain percentages above twenty for the Protestant bodies.

It will be observed, however, that not one of these states shows a percentage of Protestant church membership in the population equal to that for the country taken as a whole. This investigation on the part of the Home Missions Council set out to discover if there be actual religious need. It appears here in the large.

Comparing columns three and four, a number of striking facts appear. Six of the fifteen states show Roman Catholic percentages exceeding that for the entire country. Six—not throughout the same six—show a larger Roman than Protestant percentage.

In the Roman Catholic column Arizona shows the effects of the Mexican element which is almost solidly Roman. Mexican immigration must affect the showing for California, also. Kansas, as already noted is very slightly Catholic, as would be expected. Montana shows the effects of the disproportionate Irish immigration of earlier as well as more recent years, which is largely Roman Catholic, and swells the otherwise astonishing disproportion of Roman over against Protestant members. In Nevada, as has appeared in other tables, the actual numbers involved are not large, but the predominant percentage of Roman membership is remarkable.

In the fourth column, which reports "all others" the only very striking features are those caused by Mormonism. With two exceptions the only states whose percentages run over one in this column are strongholds of Mormonism or are coming under Mormon influence. These states, in the order of the Mormon strength are Utah, Idaho, Wyoming, Arizona, and Nevada. California, whose percentage is 1.3%, is not greatly affected by the Mormon propaganda, but its relatively high percentage is doubtless due to the remarkably numerous "freak" and pagan sects which for some reason flourish disproportionately in the southern portion of that state. The influence of Mormonism shows some strength in Colorado which contributes to its percentage of one and one tenth.

The fifth column shows the reverse side of the same contrasts which appeared in column one. Here only Utah and Minnesota show lower percentages of population not included in the church membership than the percentage for the country as a whole.

It would seem that with some propriety this large region of the national territory has been selected for the study of "neglected fields." Into this region a large proportion of the home mission funds of the various religious bodies is being invested, and here the process of missionary propaganda would seem to be called for, either by the methods which now require such large funds or by some other which continued and thoroughly scientific and trustworthy investigations may prompt.

Part III. The State of Oregon

Preliminary Partial Report

As announced in the introductory statement, there is included in this first bulletin of the series a preliminary study of the State of Oregon. Investigations are still going forward in this state as in the others of the fifteen. Returns from Oregon are in, however, from half of the school districts, and on the basis of these returns certain generalizations are drawn. These will be suggestive not alone for the one state but for the whole region covered. They will be accepted for what they are worth. The statements are guarded, though it is not anticipated that the full study will materially alter aught but details. Those who encounter the immediate responsibility within the state for meeting spiritual neglect and utilizing forces with the fullest economy will require the minutest information from each district. The present generalizations are intended for those who view the state as a whole, whether from the outside or the inside.

The schedule used in collecting the information has been described in Part I. Inquiries were made as to accessibility of each district, school and other social conditions, and, with more particularity, the church and religious conditions.

The correspondents or other investigators were often not "expert." One distinct value of the investigation was its coloring contributed by these varied elements. The bias of a single individual seriously vitiates his results, but a "concensus of aberrations" will often give a truer and more human result in the large than may be gained by one individual judgment however zealously its bias may be avoided. The information brought to hand by this investigation certainly has deep human interest, however needful is the caution against accepting it as scientifically final.

ACCESSIBILITY—TRANSPORTATION FACILITIES

From 1107 districts replies are at hand stating whether or not they are traversed by railroads; 317, or 28%, reported railroads, while in 90

or 72%, there are no railroads. Several reported railroads under construction or proposed. Attention has generally been called to the unprecedented railroad extensions in eastern Oregon during the past few years. Few regions of the west have been so inaccessible as this. The most of Oregon's development has been so far along the coast, and latterly along the southern and northern borders. An average of 72% of school districts unreached by railroads is large, and suggests both the need of rapid extensions and also the promise of rapid social development in Oregon as a result of such extension.

Inquiry as to the wagon roads in the district brought 1122 replies. 741, or 66%, reported good wagon roads; 206, or 18%, replied that the roads are not good; 138, or 12%, stated that the roads are fair. In Oregon's varied territory good roads are sometimes constructed only at great expense; elsewhere the traveler can make his own road. Road construction is one of the foremost enterprises to which convict labor has been directed under the recent penal reforms instigated and personally directed by Oregon's energetic and picturesque Governor.

THE ENGLISH AND FOREIGN LANGUAGES

Little success was attained in discovering how generally communities make a language other than English the vernacular. The returns would seem to justify the conclusion that such communities are few. Though the foreign-born are numerous they do not appear to be so grouped as to retard seriously the adoption of English as the common means of communication. Some of the correspondents did not even find the inquiry intelligible. An attorney-at-law writes: "I do not understand what you mean by item, 'Number of people using languages other than English.' " Many name a long list of nationalities represented in the population, but add that all speak English.

It will be noted below that over five per cent of the churches reported use the German language in their services, and more than one per cent each use other foreign languages. Yet the conclusion is inevitable that this shift is far less prompted by necessity than by racial and ecclesiastical traditions, which lead conservative leaders to cling to a foreign tongue for religious expression among a people who are daily using the English for neighborhood intercommunication. At present missionary work in Oregon does not seem to call for the use of other languages than English on a large scale, and it may well be hoped that never shall foreign colonies be so massed within her territory that the English shall be an "unknown tongue." It were a happy issue if the report of one correspondent might answer for the entire state: "The people are drawn from different European nationalities, but also speak English, and might fairly be termed Americans."

The official returns from the 1900 Federal Census for Oregon will be found instructive in this connection. The foreign-born population of the state is thus reported as 65,748, divided among the various nationalities as follows:

Austria	893
Bohemia	231
Hungary	156
Poland	313
Russia	1753
Canada (French)	874
France	775
Italy	1014
Mexico	53
Denmark	1663
Norway	2789
Sweden	4555
Germany	13292
Switzerland	2677
Holland	324
Other Countries	15195

English-speaking foreign nationalities:

Canada (English)	6634
England	5663
Ireland	4210
Scotland	2283
Wales	401

In 1910 the foreign white population of Oregon was 103,002, an increase of 91.2% over the last census and constituted 15.3% of the total population of Oregon.

CHILDREN OF SCHOOL AGE

1126 school districts report having 83,878 children of school age.

According to the census of 1900 there were 132,887 persons of school age (5 to 20 years inclusive) in the State of Oregon. 125,383 of these were native white, 4492 foreign white and 3012 colored.

Divided among the various age groups in the Census of 1900, there were then in Oregon:

	No.
Children 5 to 9 years	43,596
" 10 " 14 "	41,398
" 15 " 19 "	39,806

Should the ratio of increase in the total population for the period of 1900 to 1910, which was 62.7%, be applied to children of school age (5 to 20 years, inclusive) there would now appear about 216,207 children of school age in Oregon.

Just how many of these reside where churches or other religious agencies are inaccessible can be discovered only by exhaustive investigation of every district. Some estimate may be reached by following the returns already in. A summary is presented below under "Religious Destitution."

SOCIAL AND FRATERNAL ORGANIZATIONS

Many of these organizations are secret. No investigation can collect complete information as to membership and activities. Yet the figures obtained give a fair picture of certain phases of the social life in the districts reporting.

These organizations are here grouped according to their general tendencies and purposes, and the tabulation shows the following:

Total number of districts reporting social and fraternal organizations, 409

	Districts Reporting	
	No.	Per Cent
1. Farmers' Organizations, Grangers' Farmers' Union, Fruit Growers' Association, etc.	142	34.7
2. Fraternal Organizations, Fraternal, Social, Benevolent	173	42.2
3. Working Men's Union, Miners' Union, Artisans' Union	13	3.2
4. Women's Clubs, Ladies' Aid Society, Mothers' Clubs	32	7.8
5. Civic Organization, Civic Improvements	12	2.9
6. Educational, Literary, etc.	10	2.4
7. Political, Socialist, etc.	4	1.0
8. Commercial	9	2.2
9. Religious	9	2.2
10. Musical	5	1.2

Various expressions are given revealing the sociability of the people in the district: "Now it is every one for himself and very little sociability."

One district reports: "More interest paid to grange than to religious needs," and another "just enough 'lodges' to literally sap all the funds and spirit of Christ away from all the churches."

"There are no societies here of any kind, but 'Ben Lindsey's Beast in Jungle' is here by proxy in the form of an agent who is fighting school and roads and making life so miserable for us in these lonely mountains, that we do wish we had a great God to help us in our struggle."

INDEPENDENT SUNDAY SCHOOLS

Various agencies, denominational and other, have promoted with more or less zeal throughout the west the Sunday School as a pioneer religious force. In communities too small or too isolated to support a church many Sunday Schools have been organized to care indefinitely for the spiritual needs of the community or to serve as the initial step in the organization of a church. 133 districts report such Sunday Schools. Of these 33 are denominational, and 100 undenominational or union. The enrollment of 14 denominational schools was given as 543, making an average per school of 38; the enrollment in 54 undenominational or union schools was given as 1888, an average per school of 32.

Many communities reported Sunday School work as possible and the correspondents as desiring to have such work started. Others reported that such work had been started and had failed.

THE CHURCHES

In the 1141 districts on which the following study is based 802 church organizations were reported. Even among this comparatively small number a great variety of denominations is found. A full list of these with the percentage of the whole number in the case of each group follows:

		Number of Organizations	Per Cent of Total Number of Churches Reporting
Adventist Bodies:			
Adventist	12		
Seventh Day Adventist	10		
Church of God	2	24	.3
Baptist Bodies:			
Baptist	82		
German Baptist	1		
Free Will Baptist	1		
Missionary Baptist	2	86	10.7
Brethren			
United Brethren	27		
United Brethren, Liberal	1		
United Brethren, Radical	3		
Church of the Brethren	1	32	3.9
Christian Bodies:			
Christians	67	67	8.
Congregationalists		38	4.7

Evangelical Bodies:			
Evangelical	37		
Norwegian Evangelical	2		
German Evangelical	3		
United Evangelical	13	55	7.0
Friends		4	0.5
Lutheran Bodies:			
(Classification faulty, but given as reported)			
Lutheran	26		
German Lutheran	7		
Norwegian Lutheran	4		
Swedish Lutheran	4		
Finnish Lutheran	1		
Russian Lutheran	1		
English Lutheran	1		
Union Lutheran	1		
Free Lutheran	3		
Evangelical Lutheran	1		
German Evangelical Lutheran	2	51	6.4
Methodist Bodies:			
Methodist Episcopal	175		
Methodist Episcopal South	24		
Free Methodist	16		
Wesleyan Methodist	2	217	27.0
Presbyterian Bodies:			
Presbyterian	77		
United Presbyterian	2	79	10.
Protestant Episcopal Church		24	
Reformed		4	0.5
Miscellaneous			
Swedenborgian	1		
Nazarine	2		
Dunkards	4		
Mennonite	4		
Carmelite	1		
Christian Science (Church of Christ)	11		
Spiritualist	1		
Millenial Dawn	1		
Salvation Army	1		
Apostolic Christian	3		
Latter Day Saints (Morman)	10		
Mission Protestant and Union	20	59	7.6
Roman Catholic		61	7.6
Undesignated		1	0.1
	Total	802	100.

The above may be profitably compared with the returns reported by the Bureau of the Census in the 1906 special Religious Census. These figures will be found to correspond quite closely with the findings of the

present investigations of the Home Missions Council. In the table below the two columns of percentages are placed side by side.

	Per Cent of Total Number of Organizations Reporting	
	Home Missions Council Investigation 1912	Special Report Bureau of the Census 1906
Denominations		
Baptist Bodies	10.7	10.8
Brethren	3.9	0.5
Congregationalists	4.7	4.5
Disciples or Christians	7.9	7.8
Methodist Bodies	27.0	26.8
Presbyterian Bodies	10.0	10.7

Church Membership

Information as to the membership of organizations reported was given for 675 churches, with a total of 72,328. On the other hand the Government Census of 1906 reports a total of 120,229 members in 1290 organizations. The average for each in the latter case is 93+, while that for the present investigation is 107+. Whether it is safe to conclude that the average organization has grown stronger since 1906 is not altogether certain, but such a conclusion would not be unnatural on every ground.

Residence of Pastor

Renewed emphasis is of late made upon the need of constant pastoral care of churches, and the great desirability of the minister's continuous residence in the community his church is designed to serve. The grouping of churches, two or more under one pastor, is practised by all the denominations, but the evils are recognized by all, and it is agreed that only necessity can justify such a resort. Pioneer work everywhere is seriously handicapped by this actual or alleged necessity.

To the question whether the minister is usually resident in the community 742 replies are received. 365, or 49%, report that he does usually reside in the community, and the remainder, or 51%, report that he does not. More than half of these organizations are compelled to content themselves with the more or less regular visit of a minister, who resides elsewhere. Deprived of his citizenship such communities must find the religious leadership of the minister something less than adequate.

Church Buildings

In the case of 777 report was made as to whether the organization was supplied with a building, 585, or 75%, had buildings, and 192, or 25%, had not.

A church organization without a building and other material equipment is seriously handicapped, and no matter how unsettled may be the social conditions, to remain houseless is to bring under question the value of the organization. If one quarter of the church organizations of Oregon, or any other region, are houseless a persistent and large church erection campaign would be justified.

Preaching Services

The question was asked, How many preaching services are held each month? Replies were forthcoming for 697 organizations. Following is a detailed statement as to how many preaching services were held in the churches reporting:

Total Number of Churches Reporting		697
	Number of Organizations Reporting	Per Cent of Total
15 Preaching Services Per Month	2	0.3
8–10 " " " "	163	23.4
6– 8 " " " "	18	2.5
5– 6 " " " "	3	0.5
4– 5 " " " "	166	23.8
3 " " " "	9	1.2
2–3 Preaching Services Per Month	195	28.
1–2 " " " "	88	12.6
Daily	3	0.5
Regular	1	0.1
Irregular or Occasional	22	3.2
No Services	25	3.6
Unknown	2	0.3

It thus appears that churches having from two to three preaching services each month are most numerous, those having four or five come next, and then those having from eight to ten. The regular church programme of the average, four-Sunday month calls for eight preaching services. The table will show at a glance the adequacy of the services among these churches, as guaged by that standard.

Languages Employed in Church Services

As already hinted above, it would appear that foreign languages are employed in church services when the English is the vernacular of the community. Reports were received for 756 organizations. The following table indicates the languages used, the numbers using each and the percentage of each group in the whole number.

Churches Using	Number	Per Cent of Total
English	667	88.3
English and German	12	1.6
English and Norwegian	4	0.5
English and Swedish	3	0.4
German	43	5.7
Swedish	11	1.4
Norwegian	10	1.3
Danish	2	0.3
Finnish	2	0.3
Russian	1	0.1
Mixed	1	0.1
	756	100.

Only a few of the Roman Catholic Churches have reported that Latin is used in their services, but it is safe to assume that in the services of the church of that denomination, Latin usually is employed.

Sunday Schools in Connection with Churches

Some information relative to independent Sunday Schools was given above. Further inquiries were made relative to the Sunday Schools connected with churches. No church is nowadays considered adequately organized which does not maintain a Sunday School, and often the size and activity of the Sunday School is set as the test of the efficiency and permanency of the church itself.

To the question whether or not the church has a Sunday School 749 replies were received. 586, or 78%, reported having a Sunday School each, and 163, or 22%, reported having none. It is a weak church indeed which has no Sunday School at all, and these 163 churches must be at the best but of slight value to their communities. The fact that 51% of the churches reporting on pastoral residence are served by ministers residing outside the community helps to explain many of these cases, doubtless, where churches have too little life even to maintain a Sunday School.

Home Mission Aid

Later bulletins are designed to go fully into the question of home mission aid. The data will be compiled from official reports of the various national and state agencies concerned. Often it is not generally known on the field aided how much money is received from outside sources. Someone or a few connected with each organization know each for his own, but no one person may be informed, nor can he readily gain the information for all. The inquiries from the correspondents did not bring conclusive or trustworthy information, but a note of the replies will at least show the general impression existing in the community.

One hundred and three churches were reported as receiving a total of $23,579.91 annually in the form of home mission aid from beyond the community itself. This is an average of $228+ to each organization. $228 per year may be too much or it may be very much too little. Often home mission money is worse than wasted when it is eked out in small sums. In promising communities, if the aid is justified at all, economy

and statesmanship requires that it be granted in proportionately large sums for a short period rather than that it should be "dribbled" over a longer period.

Religious Destitution

Out of 1,145 school districts sending in schedules, 617, or 54.1%, report no church or Sunday-school activities. Of these, 598 report numbers of children of school age in the district. This furnishes a basis of computation not absolutely reliable, but justifying some general estimate. The 598 report a total of 16,796 children of school age.

If it may be assumed that these returns represent the condition through half of the school districts of the state, and that the other half of the school districts not heard from are in a similar condition, it might be estimated that over 33,000 school children in the state reside in districts not supplied with organized religious work. This need not imply that all are inaccessible to churches or Sunday-schools since some of these may reside within reasonable travelling distance of churches in neighboring school districts, but it is certainly impressive that this large child population should be residing in districts sufficiently peopled to maintain organized school system with school equipment and which are still not provided with organized religious work.

The following summary is suggestive in this connection:

Church and Sunday School Activities

524, or 45.9% out of a total of 1141 districts reporting, **have** Church and Sunday School activities. The following is the summary:

	No.	Per Cent
No. of districts having churches **and** Sunday Schools	350	30.7
No. of districts having churches **only**	94	8.2
No. of districts having Sunday School **only**	80	7.
No. of districts having no religious activity reported	617	54.1
Total number of districts reporting	1141	100.

It is apparent from this table that in only 430, or 37.7%, of the districts reporting there are Sunday School activities.

SIDELIGHTS

The schedules used for gathering the information were prepared with a view, so far as possible to eliminate the bias of the individual through whom the information was sought. In remarks appended to many of the schedules interesting sidelights are thrown upon the religious situation. No generalizations from them are of value, since here the individual bias is at its maximum. A few are recorded below for such value as they may be considered to have.

Religious Destitution

This is a common theme. Many deplore that no religious service is held in the community for long periods.

"There has not been a religious service in the community for over a year."

"We have had no religious services in this district in two years."

"I have lived here eleven years, and I think there have not been more than seven sermons preached in this district in that time."

Others report not having had services in fifteen or twenty years.

Perhaps as often as not the destitution is caused by the religious indifference of the majority of the people themselves. The correspondent is frequently one who bewails the attitude of his neighbors.

One man writes: "The rest (of the population of the district) will soon go with the nations that have forgotten God, if some miracle is not soon wrought among us, and where help is to come from God only knows!"

"Religious enterprises are rather going backward in this community of late years."

One informant, after speaking about the few "professed Christians" living in the district, adds: "Nearly all others here and in all this mountainous country are scoffers and terribly irreligious and profane. It cannot be described. They revile the Church and Christian people. To meet the men in work camps and mines, is to listen to what cannot be described. I have longed for church services."

"Religion is not flourishing," says one, "Badly in need of religion," is the comment of another.

"The cause of God is terribly neglected in these parts." "There are a very few Christians, but immediate church service is needed as the tide is fastly ebbing."

"We need a John the Baptist or a Paul to hold a revival in this district, as people do not give much heed to church work or religious gatherings."

"This district was formed four years ago. We have a good school house which we hold open to any denomination for religious services, but none offer their services. Every one is a law unto himself and serves God in his own way."

"Parties have tried to interest the community in religious affairs but failed. The people do not seem to hang together."

One district, after reporting no church activities at all, adds apologetically: "You will no doubt think we are heathens being without Sunday Schools and Churches, but we read magazines and papers and try to keep posted on current topics and perhaps are more advanced than some that have better opportunities than we have."

"People here are mostly irreligious and many have no interest in church work of any kind."

"The people are of mixed mind, touching spiritual things, Atheism, Infidelity, and Atheistic Socialism are prominent."

"In the year and four months that I have lived here the plainest evidence of immorality that I have seen is the locks on the granaries. The people dance at their homes. The women are few and busy. There are no vile women among them. Do not ask these people to build a church. Their homes are not comfortable."

"There is not much interest taken in church and Sunday School work in this neighborhood. What preaching we have is voluntary work from different ones and some of it, is very poor indeed."

"A few of the people in the district would like to have services held in the school house but the majority are very indifferent."

"Our district is sparsely populated but there are enough of us to have a fair Sunday School if there was any religious spirit abroad. Some of these people have lived here all their lives and so far as I know have never had even so much as a Sunday School. I have tried to awaken an interest in such things, but the most I could do was to get the children together to teach them each Sunday. The children have come quite regularly and seem to enjoy the class. . . . I have written thus at length, thinking you might like to hear of our little effort here in the mountains."

Antipathy to Sectarianism

Frequently warnings are raised against a supposed attempt to force a sectarian propaganda. It may be suspected in some instances that such protests are prompted more by a sectarian bias on the part of the correspondent himself than from a zeal to eliminate sectarianism.

"No need to send denominational evangelists here. The ground has been well covered by the Evangelists of Jesus Christ. Nothing else would suit here."

"As I consider church attendance unreasonably light have spoken to quite a number of residents to find out the reason of their lack of interest, and the general reply is 'Too much creed and a lack of harmony with those who make themselves leaders.'"

This combined protest and appeal is common:

"We feel that we should lay aside the minor things and all unite in the one great theme, the salvation of souls, but we have received so little in the way of finances to help us in our building that it materializes slowly. People are sorely needing the Gospel over here and we seriously hope and pray that some of you will come over into Macedonia and help us. We desire that first the people may seek the Kingdom of God and his righteousness and then we shall have plenty of help financially. However, we are going to make a beginning and finish as God leads the way."

Some have been led to fear that the investigation is to inaugurate drastic methods of repression rather than to inspire to more active, intelligent and economical religious work. Here is one protest: "We do not believe in the allotting of any certain territory to any religious denomination because they may have already occupied the place and have buildings and equipment sufficient to take care of the people there. We believe in the restoration of the New Testament Church, the reproduction in teaching and practice of the Church as found and outlined in Acts of Apostles, the Epistles, etc. We do not believe in denominational 'churches.' We do not consider it wrong to enter into any community where there are either one or many denominational societies and proclaim the union of God's people with the New Testament as the rule of faith and practice, in fact, so much as we have time and opportunity we consider it our duty to do this. Hence, I have no sympathy with a 'Survey' with any 'farming out' idea behind it."

Lapsed Independent Sunday Schools

Many report the failure of devoted attempts to do religious work. Often Sunday Schools once started have been given up.

"I tried to start a Sunday School but gave it up as no one was interested."

"We have been having a Union Sunday School but it has just broken up. Not much interest is manifested in religious meetings for any length of time." A hope in social service is cherished for the writer queries: "Would a village Improvement Society have a tendency toward leading them to be interested in religious meetings?"

Often complaint is made that no Sunday School superintendent could be secured or that the pastor comes so seldom that no real work can be done.

Scattered Population

In a great number of districts religious work was held to be impracticable because of the sparsely settled population. This is typical:

"The people are so scattered about the district that it is almost impossible to get a congregation of any size."

THE APPEAL FOR RELIGIOUS WORK

What are the religious needs? How can the need be met? Who should set about specific tasks? These are questions the investigation aims finally to meet. No general bulletin can answer them in full. They can be answered with complete intelligence only as each community is individually studied. But those who view the state as a whole,—those for whom this bulletin is intended,—will find the following summary and extracts from the schedules instructive:

267 districts reported 13,162 people "living more than four miles by a practicable route of travel" from churches. Half of the districts in the state sent in schedules. If it is safe to conclude that similar conditions prevail throughout the other half of the state not heard from, it may be estimated that over 25,000 people in the state of Oregon are not reasonably accessible to organized religious influences. Some intelligent leaders will maintain that the numbers of such are actually larger.

A large proportion of these, any one knows who is at all familiar with frontier conditions, are inaccessible not from sheer neglect, but because conventional methods of missionary work and church extension cannot be made to apply. The communities are very small and scattered. The only "institution" of society which reaches them all is the public school; not even the saloon is so fully successful. Of course even the school finds its limitations in extreme cases but the wide diffusion of the public school system throughout the west, elementary and inadequate as the instruction often is, is yet the greatest tribute to our American civilization. The religious limitations are often distressing, however. Instances frequently come to light where pupils put to the test in a flourishing public school are entirely devoid of religious knowledge.

Communities sometimes more or less directly resist any attempt to establish religious work. This increases its impracticability. Inquiry was made as to whether work was considered practicable in the destitute communities reported. This question was answered for 147 of the districts with 52 or 35% in the affirmative and 95, or 65% in the negative.

Several who did not express judgment on this question still indicated the denominational preference of the unchurched community so that from 188 districts a preference is given. These are tabulated as follows:

Preference for		No. of Districts Reporting
Methodist Episcopal	52	
Free Methodist	2	54
Christian	20	
Evangelical	4	24
Baptist	22	
Missionary Baptist	1	23
Presbyterian		17
Protestant Episcopal		6
Congregational		6
Lutheran	4	
German Lutheran	1	5
Reformed		4
Union		20
Miscellaneous		
Church of England	1	
Latter Day Saints	2	
Seventh Day Adventists	1	
United Brethren	2	
Mennonite	1	
"Round House"	1	
True Gospel	1	9
No Preference Expressed		9
Roman Catholic		11
Total Number of Districts Reporting		188

Deductions as to the practicability of religious work in the various districts should however not solely be drawn from the inadequate figures cited above. A much truer indication of religious needs and of the wishes of the people may be had from the remarks written on the schedules. They come from people scattered all over the State of Oregon and for that reason are particularly interesting.

One writes as to the preference of religious body: "Any one that would preach Christ and his love."

"We lack all the great civilizing media, as railroads, churches, entertainments and we are isolated, but lawabiding and patriotic. We support a good school from 9 to 11 months each year. I am not a member of any church. I think churches and religion the poetry and adornment of civilization. All alike are good."

"A good Christian worker here might do a great work. I have pupils in school that have never been inside of a church or ever have heard a sermon. Bible stories are entirely new to them prior to this winter."

"This country has been 130 miles from a railroad and is just now commencing to grow, and a church, or even preaching in our school house (a good building) would be largely attended and very helpful."

"Some missionary work is needed very much in this district; in fact all over the rural districts of Eastern Oregon."

"I would suggest that an effort be made in this community, which, until quite recently has been so remote from railroads."

"I am always ready to help in the cause of Christ's work. This is surely a needy field."

"We pray we may be stamped on the map of civilization and as a

religious people soon. We have quite a large settlement of prosperous and intelligent citizens here in one of the most fertile and prosperous parts of Southern Oregon, but simply indifferent to religious privileges."

"Religious work is much needed, although the people do not seem to care anything about it. But if a dance or something of that sort comes up everybody for miles around will go. Be glad to lend any assistance I can. Church work much needed."

"I am superintendent of our Sunday School, am a Seventh Day Adventist, but would unite with any orthodox church that could organize here. I have never put my own church or its doctrines forward in my school as I consider the common cause of Christ of more importance."

Opinion is often expressed that in combining several school districts, religious work might be advisable.

"Two districts would make a good religious society if some good evangelist would come and work it up."

"It would not be practical to have services in our district alone, but by uniting work in 4 or 5 districts here it could be done and is badly needed. There are children 8 or 10 years of age who have never been to Sunday School or church. Lots of older people have not been to church in five years."

That successful religious work would much depend upon the type of worker sent there is clearly indicated in many of the remarks made.

"There is a very good attendance to the Sunday School and also to church whenever there is church. The Methodist minister preaches at the school house on alternate Sundays. I think some good organizer could probably start a church, but he would have to be liberal."

"There is room for a good religious society of some Protestant church .... there is one Unitarian minister in the district who has quit preaching and would welcome any other denomination."

"We would be pleased to have a lecturer on some scientific subject, or evolution, sent us, and we would be pleased to entertain him in our rustic homes, but we want no "hell fire and brimstone," nor "immaculate conception" etc., taught our children in this day of enlightenment. True ethics of morality we dearly love at all times."

"This is a good field for a live minister to get good results."

"We need some one to take hold of it (Sunday School) or if we could get some one that would make a good superintendent for Sunday School we could have Sunday School every Sunday."

"A mission (which would be partly self-supporting and conducted by a man who would adapt himself to a rough, but narrow-minded sort of people, would have a field for doing great good) is badly needed here."

"We have only a few people in our district. There is no church of any denomination here and no Sunday School nor any organizations of any kind for religious work."

"I don't see why we couldn't have preaching services once or twice a month and a Sunday School. The school house is nearly in the center of district and for all there are only a few Christian workers in this community, yet if we had regular services, much good might be done."

"I hardly know what denomination would be preferred by the people. If you saw fit to send some one to us, we would appreciate it very much, whatever church he represented, and I for one would do all in my power to help along the cause."

Report of the Special Committee

OF THE

Home Missions Council

On the Religious and Social Conditions

IN

NORTH DAKOTA

With tables, diagrams and explanatory statements based upon a general survey of the state conducted by the North Dakota Interdenominational Survey Committee.

1913, OCTOBER

Home Missions and the West Series. Bulletin No. 2.

For further information and additional copies of the Bulletin, address the Committee at Room 705, 156 Fifth Avenue, New York City.

A limited number of copies of Bulletin Number One are also available at the same address.

General Survey of Western Fields
Home Missions Council
NORTH DAKOTA

Bulletin Number One in this series presented much introductory matter. The second Bulletin deals with North Dakota alone, one of the states included in the General Survey.

The following introductory statement from Bulletin Number One, is reproduced here for the convenience of the reader:

A large proportion of the funds contributed to the treasuries of home mission boards and national societies is intended for and is applied to various forms of evangelization and church extension in the great states of the west. It was naturally an early concern of the Home Missions Council upon its formation to ascertain the status of the work in this territory. The Home Missions Council embraces the national boards and societies administering the home mission work of the various branches of the Protestant churches in the United States. Each Board was informed of the conditions of the work under its own supervision, but the formation of the Council revealed the possibility, and emphasized anew the need of assembling the facts for the field and the home mission force considered as a whole.

THE PROJECTED SURVEY

A special committee of the Council was appointed to take the matter in charge, perfect method, and push the effort along these new lines.

The Purpose

The aim is so far simply survey, the ascertaining of the facts. No comprehensive plan of denominational reorganization, or even of co-operation has been projected in this field. The first essential was considered to be the gathering of facts. This plan is prompted by common sense and grace as well as by the approved science of the day. A large proportion of those who have entered heartily into this survey are still firmly convinced that no scheme of administering home mission work which sacrifices complete denominational autonomy is possible, nor would be desirable were it possible. The future with its new light from ascertained and accepted facts is left to determine how much reorganization or co-operation is either desirable or possible.

The Method

During the autumn of 1911 a deputation of Board secretaries, representing their several Boards and the Home Missions Council met in prearranged "Consultations" members of state boards and committees, state and district superintendents and other field administrators of the home mission work, at designated centers in fifteen of the western states. A full day of consultation was held at each point. After the situation was as thoroughly canvassed as the knowledge and experience of those present permitted, each conference selected a state survey committee composed of one or usually two representatives of each religious body co-operating.

The period January through June, 1912, was chosen for the inauguration of the survey. The further evolution of the plan is noted below.

The school district was chosen as the unit of investigation. The school districts are organized, and a limited experience had showed it possible to secure information from the school boards or officers.

A uniform schedule was used throughout, seeking information as to general social conditions, the number and strength of the churches of all names, and the destitution of communities in the matter of religious influences.

The returns were to be secured by correspondence with persons in immediate touch with the districts reported. Various plans were adopted for promoting this correspondence, some committees conducting all the correspondence from a central office and others apportioning responsibility for prescribed sections to the several members of the committee.

The Territory

Western states were selected as indicated above; for the reason that they are commonly known as the "home mission territory" and in them a large proportion of general home mission funds are expended.

These particular western states were chosen because practically all of the home mission work done in them is under the supervision of the religious bodies actively represented in the Home Missions Council. In the three large states of the Southwest, New Mexico, Texas and Oklahoma, which might naturally be included in the territory covered, the Southern Baptist Churches are largely represented. This body has officially declined to affiliate with the other religious bodies embraced in the Home Missions Council. It was felt that survey which did not enlist the co-operation of all, especially of the stronger branches of the Protestant churches, must prove unsatisfactory to all concerned.

Developments of the Plan

During the period originally designated for the survey complete returns were not secured from any of the fifteen states. The committees are still at work, and steps are being taken to insure the desired information from every district of certain typical states, while from the others returns are now or will eventually be at hand from a sufficient proportion of the districts to warrant generalizations for the entire state. In the meantime such information as is available is being prepared for general publication.

This survey is designed only to collect outstanding facts and reveal general conditions. It must be followed in each state, in each county and in each community by the application of the more intensive methods of scientific survey which have been worked out in the older and more populous states under home mission auspices. This more intensive method has proved of the highest scientific value, and has led to much wholesome reorganization of church enterprise where it has been applied. It can, as opportunity affords, be applied in these western states to larger or smaller areas. Already effort of this nature is projected at a few points.

The general survey, many students of home mission problems believe, might well be extended to other more or less homogeneous sections of the country, adapted in detail to varying conditions. It might precede or follow the more intensive study of segregated counties or communities in the general region.

Part II of Bulletin Number One presented a General Survey of the Fifteen States included in the investigation. None of that material is here reproduced. Copies of Bulletin Number One are still available and may be obtained upon application as directed on Page Two of this bulletin.

NORTH DAKOTA

The first table is made up from official government reports and shows North Dakota's standing in relation to the whole country.

TABLE I

		NORTH DAKOTA.			CONTINENTAL UNITED STATES.		
		1910	1900	% of increase 1900-10	1910	1900	% of increase 1900-10
Area	In square miles	70,183			2,973,890		
Population	Total, census of 1910	577,056	319,146	80.8	91,972,266	75,994,575	21.
	Per square mile	8.2			30.9		
	Urban	63,236	33,362	89.5	42,623,383	31,609,645	34.8
	Rural	513,820	285,784	79.8	49,348,883	44,384,930	11.2
	Foreign-born white	156,158	112,590		13,345,545	10,213,817	
	" " per cent. of total	27.1	35.3		14.5	13.4	
Farming	Total number of farms	74,360	45,332	64.	6,361,502	5,737,372	10.9
	Number of farms operated by owner	63,212	40,972		3,948,722	3,653,323	8.1
	" " " manager	484	495		58,104	59,085	—1.7
	" " " tenant	10,664	3,865		2,354,676	2,024,964	16.3
	Value of all farm property	974,814,205	255,266,751	281.9	40,991,449,090	20,439,901,164	100.5
Manufacturing		(1909)	(1904)		(1909)	(1904)	
	Total number of persons engaged in	4,148	2,545	63.	7,678,578	6,213,612	23.6
	Number of proprietors and firm members	723	494	46.4	273,265	225,673	21.1
	" salaried employees	636	296	114.9	790,267	519,556	52.1
	" wage-earners (average number)	2,789	1,755	58.9	6,615,046	5,468,383	21.
	Capital invested	11,585,000	5,704,000	103.1	18,428,270,000	12,675,581,000	45.4
	Value of products	19,138,000	10,218,000	87.3	20,672,052,000	14,793,903,000	39.7
Mining	Total number of persons engaged in	960			1,139,332		
	Number of proprietors and firm members and officials	79			49,374		
	" salaried employees	21			24,675		
	" wage-earners	860			1,065,283		
	Capital invested	$1,058,649			3,380,528,841		
	Value of products	$564,812			1,238,410,322		

Estimated population July 1st, 1913, 650,000.

The first diagram, based also upon the last Federal census, gives further information as to the relative importance of farming in North Dakota.

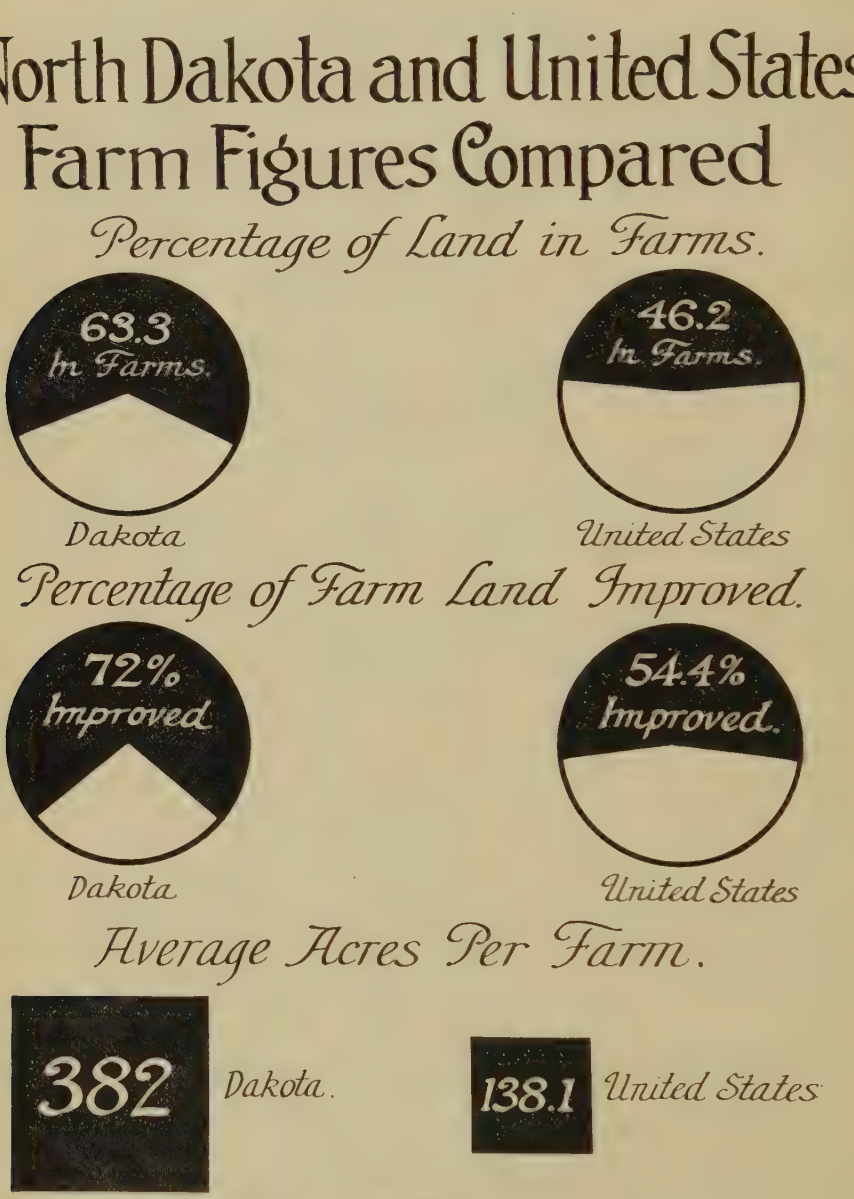


DIAGRAM 1.

RELIGIOUS CONDITIONS

The next table has less value than appears since it is necessarily based upon the Government report of 1906 which is now seven years old. It shows religious conditions in general.

TABLE II

	North Dakota.	Continental U. S.
Church membership, total per cent.	34.3	39.1
Per cent. of Protestants	21.0	24.1
Per cent. of Roman Catholic	13.2	14.3
Per cent. of all others	0.1	0.7
Per cent. not reported as church members	65.7	60.9

The diagram on the next page is a translation of table II into graphic form.

UNIT OF SURVEY

As fully explained in Bulletin Number One and above herein the school district was chosen as the basis of investigation by the Home Missions Council. In North Dakota there are 1,959 school districts and the Committee's canvass brought returns from 1,434 or 73.2%. There are 49 counties, and of these only one failed altogether to reply.

TRANSPORTATION FACILITIES

Railroads

To the question, "Is the district traversed by railroads?" 901 districts replied; 421 or 46.7% affirmatively; 480 or 53.3% negatively.

North Dakota is served by four railroads, three of them transcontinental lines. The Northern Pacific and the Great Northern traverse the state east and west, the Chicago, Milwaukee and St. Paul touches the south-west corner; and the Minneapolis, St. Paul and Sault St. Marie runs north-west and south-east. The eastern part is well served by numerous branch lines, but the western part is not so well developed, two whole counties being altogether without railroad connections.

In order to appreciate the problem of railroad service it is important to consider that 89% of the population is rural and that during the ten years from 1900 to 1910 the population of the state increased about 80%.

Another element in the situation is brought out by a correspondent from one of the northern counties, who writes: "In the entire township there are but nine resident owners of land. There are four half-section farms, the rest are larger, and while there is a fair number of them yet the families placed upon them to work or rent them change so frequently that it makes a very unsociable, undesirable state of affairs."

Wagon-roads

Nine hundred ten of the 1,959 districts or 46.5% replied to the question, "Are there good wagon-roads in the district?" 789 or 86.7% affirmatively; fifty or 5.5% negatively; seventy-one or 7.8% replied that the roads are fair.

North Dakota and United States Church Membership Compared

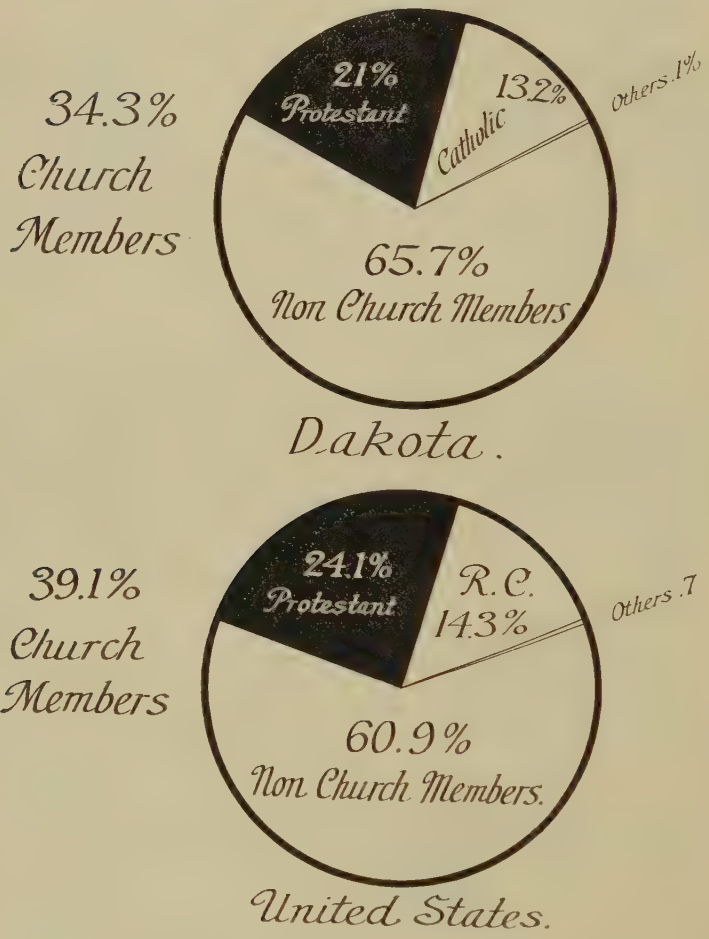


DIAGRAM 2.

This is a remarkable showing when we consider that the rural population has increased nearly 80% in the last ten years. The explanation is, of course, that the state is in large part comparatively level table-land and new roads can be easily made.

NORTH DAKOTA FOREIGN-BORN POPULATION

The returns upon the question dealing with the number of persons using other languages than the English are not complete for the state. The replies are of value principally as sidelights upon the official Government reports covering this item. Table III is made up from reports of the 1910 Federal Census. It shows the foreign-born population in North Dakota by country of birth.

TABLE III

Born in.	1910.	1900.
Austria	5,149	2,802
Balkan States	2,376	3,162
Canada (French)	19,131	25,004
Denmark	5,953	3,953
England	3,070	2,909
Finland	1,186	651
France	265	261
Germany	16,572	12,198
Greece	1,083	
Hungary	2,855	1,327
Ireland	2,498	2,670
Italy	1,262	700
Japan	58	148
Netherlands	709	317
Norway	45,937	30,206
Russia	31,910	15,097
Scotland	1,696	1,800
Sweden	12,160	8,419
Switzerland	560	374
Turkey, Asiatic	392	
Turkey, European	270	104
Wales	222	147
All other countries	1,340	842
Total	156,654	113,091

From the Federal Census report it appears that of the foreign-born population the Norwegians, 45,937, are the most numerous. Next in order come the Russians, 31,910, then the Canadian French, 19,131, the Germans, 16,572, and the Swedes, 12,160. We might expect to find the Norwegians and Swedes largely Lutheran, the French Canadians Roman Catholic, the pure Russians Creek Catholic, and the "Russian Germans" Lutheran.

It is impossible to determine to what extent the foreign languages are actually used. The reply from one district was: "The people all use the English language, but in addition about three-fourths speak Norwegian." From another district with a population of 1,237 came the reply: "Six of the eight churches use the Norwegian language almost exclusively."

One district with a population of 645 reports: "There are probably not more than twenty persons in town who are not Russian Germans." And from another with a population of eighty comes the report: "I am unable to give you the information you ask for, as most of the settlers here are Russian Germans and I am unable to speak their language."

Most of the replies, however, were not so explicit as these.

From the above replies and also from the report on languages used in church services (see Table X) it is evident that there are districts in which foreign languages are more common than the English.

The diagram on the opposite page is a translation of table III into graphic form.

CHILDREN OF SCHOOL AGE

One thousand three hundred fifty-two districts reported a total of 114,788 children of school age, an average per district of eighty-five.

The United States Census report for 1910 is as follows:

TABLE IV

	Total Number.	Attending School. Number.	Per cent.
Persons 6—9 years of age	54,902	38,745	70.6
Persons 10—14 years of age	59,392	53,478	90.
Persons 15—20	69,042	25,230	36.5
Persons 6—20	183,336	117,453	64.1
Under 6 years of age		1,799	
Over 21 years of age		2,397	

The lower average given by the Home Missions Council canvass may be explained by the fact that in many cases there is reason to believe the figures were given for school attendance instead of for children of school age.

It is interesting to note that 2,397 persons above the age of twenty-one attend school. That would seem to mean that one in every 241 persons in the state attend college or some other institution of advanced training, an exceptionally high figure.

SOCIAL AND FRATERNAL ORGANIZATIONS

The information here while necessarily incomplete yet indicates clearly certain general tendencies.

TABLE V

Fraternal Organizations	159	51.8%
Woman's Clubs	77	25.1%
Farmer's Clubs	15	4.9%
Educational	14	4.6%
Commercial	12	3.8%
Religious	11	3.6%
Temperance	7	2.2%
Political	6	2.0%
Musical	4	1.3%
Civic	2	.7%
Total	307	100.0%

North Dakota
A Foreign Field

Distribution of Foreign Born Population

Percentage

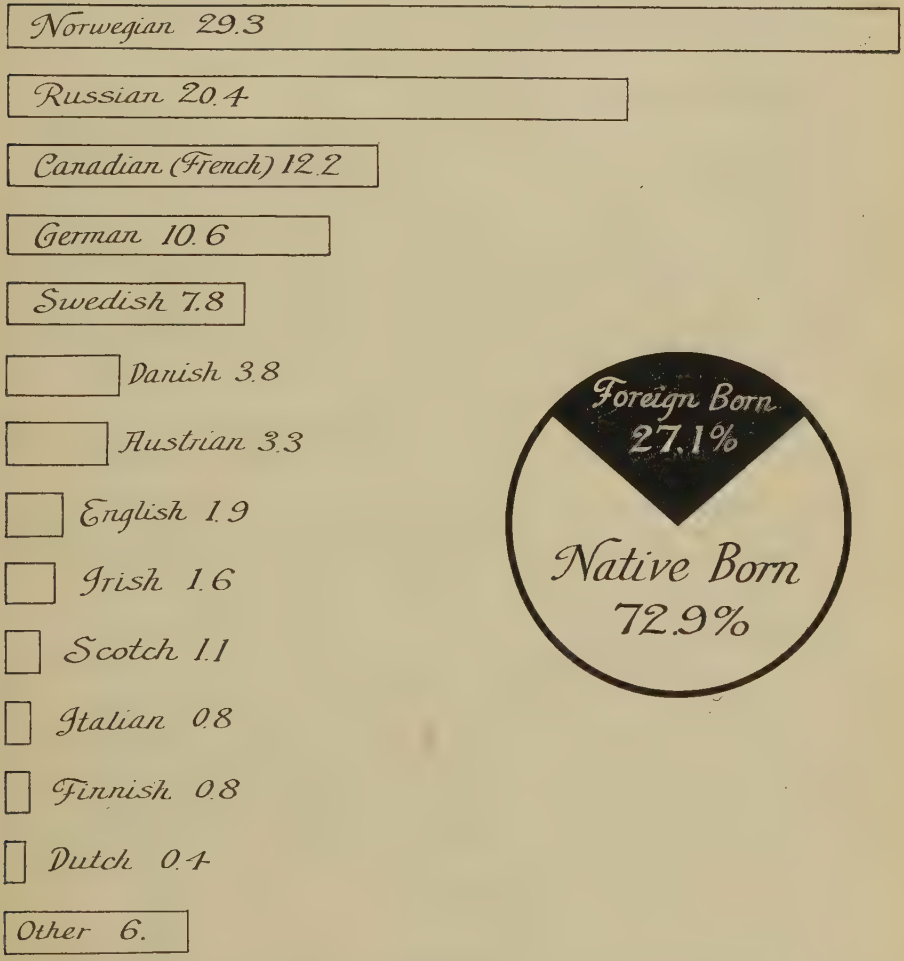


DIAGRAM 3.

Comparing these figures with the Oregon report (Bulletin, No. 1) we find that whereas Oregon reports 173 Fraternal Organizations and 142 Farmer's Organizations, North Dakota reports 159 Fraternal and only fifteen Farmer's. The reason for this difference is, of course, that Oregon has set up new standards and business methods in the marketing of fruit, especially of apples, and has accomplished this end through the instrumentality of its fruit grower's associations. The figures become more interesting when we take into consideration that Oregon is only 54% rural whereas North Dakota is 89% rural. It is also important to note that whereas Dakota reports only two civic organizations, Oregon reports twelve. This is what might have been expected remembering the prominent part Orgon has taken recently in certain matters of political reform. There is no mention of Labor Unions.

General Social Conditions—Comment

Various replies have been received throwing light on social conditions. One correspondent writes: "The social condition in this community is good. There is a Farmer's Club which meets every Thursday. It has a membership of fifty-five which includes every farmer in the township. They are not strong on religion, but all mean well and are good people. The only fault worth mentioning is Sunday work."

From a district having a population of eighty-eight, but without any church comes the report: "The Norwegian and Swedish Lutheran churches are just outside of the district and nearly all inhabitants of the district attend one or the other."

These replies indicate a reasonably healthy social life. There are, however, no doubt, districts in which normal social intercourse does not exist.

First. Small and isolated communities out of touch with the world at large and not sharing the general prosperity. One correspondent writes: "There are no Social or Fraternal organizations, but we are badly in need of some such thing. It is hard to keep both young and old people on the farms on account of dullness."

Second. Communities in which there are a few large land holders and an ever changing working population, as for instance the township referred to above on page 5, having only nine resident owners of land. The comment was: "It makes a very unsociable, undesirable state of affairs."

Third. Communities in which there are colonies using some foreign language almost exclusively. One reply, already quoted in another connection, was "I am unable to give you the information you ask for, as most of the settlers are Russian Germans and I am unable to speak their language".

CHURCHES

Of the 1,959 school districts in the state 1,434 reported a total of 1,592 churches. A complete tabulation according to the reports received is here given.

TABLE VI

		Total.	Per Cent.	U. S. Census 1906.
Adventist Seventh Day	12			
Adventist, Russian	1	13	.8	27
Baptist	47			
Baptist, German	18			
Baptist, Missionary	1			
Baptist, Norwegian	2			
Baptist, Scandinavian	1			
Baptist, Swedish	4	73	4.6	72
Brethren	9			
Brethren, German	1			
Brethren, United	1	11	.7	5
Congregational	124			
Congregational, German	6	130	8.2	155
Disciples	5	5	.3	5
Evangelical	17			
Evangelical, Free	1			
Evangelical, German	22			
Evangelical, New	1			
Evangelical, Scandinavian	1			
Evangelical, United	3	45	2.8	56
Lutheran	240			
Lutheran, Brethren	1			
Lutheran, Danish	4			
Lutheran, English	3			
Lutheran, Finnish	1			
Lutheran, German	77			
Lutheran, Icelandic	2			
Lutheran, Norwegian	133			
Lutheran, Norwegian, Free	32			
Lutheran, Norwegian, Hauge Syn.	15			
Lutheran, Russian	1			
Lutheran, Scandinavian	5			
Lutheran, Swedish	18			
Lutheran, Synod	33			
Lutheran, United	55	620	38.9	821
Methodist Episcopal	193			
Methodist, Free	9			
Methodist, German	4			
Methodist, Norwegian	1	207	13.	251
Presbyterian	142			
Presbyterian, Reformed	1	143	9.	182
Protestant Episcopal	38	38	2.4	88
Reformed	5			
Reformed, German	6	11	.7	25
Roman Catholic	213	213	13.4	233

Miscellaneous—				
Apostolic Faith	1			
Assyrian Catholic	1			
Christian Science	5			3
Church of Nazarene	1			
Church of God	1			
Dunkard	6			18
Greek Catholic	2			2
Hebrew	4			6
Holiness Association	2			
Latter Day Saints	7			
Latter Day Saints, Reor.	1			6
Mennonite	3			2
Moravian	10			6
Pentecostal	1			
Protestant	4			
Russelite	1			
Salvation Army	6			8
Undesignated	15			21
Union	11			
Unitarian	1	83	5.2	1
		1,592	100.00	1,993

Comparison with the United States Census report shows the results of the survey at this point to be reliable on the whole for the districts reporting.

It appears that the Lutheran Church is far in the lead with a total of 620 churches. Then follow in order the Roman Catholic with a total of 213 churches, the Methodist with 207, the Presbyterian with 143.

The diagram on the opposite page represents in graphic form the relative numerical strength of the larger Christian denominations.

It should be noted that Diagram 4 on page 13 deals with the number of church organizations and Diagram 2 on page 6 deals with church membership. This fully explains the seeming discrepancy.

Church Membership

One thousand sixteen churches reported a total membership of 74,094, an average per church of seventy-three. For the United States Census of 1906, 1,783 churches reported a total membership of 147,806, an average per church of eighty-three.

It is difficult to say just how this difference should be explained. If the figures in both cases are correct it would seem there has been an average decrease in membership of ten, in six years.

This is improbable, however. From 1900 to 1910 the urban population of North Dakota increased 89.5% and the rural population increased 79.8%. It is therefore altogether likely that the older churches have been strengthened. On the supposition that the figures are substantially correct the explanation nearest at hand is that a large number of small churches have been organized, probably many of them in the rural districts, to minister to the 79.8% increase in rural population.

North Dakota Church Figures

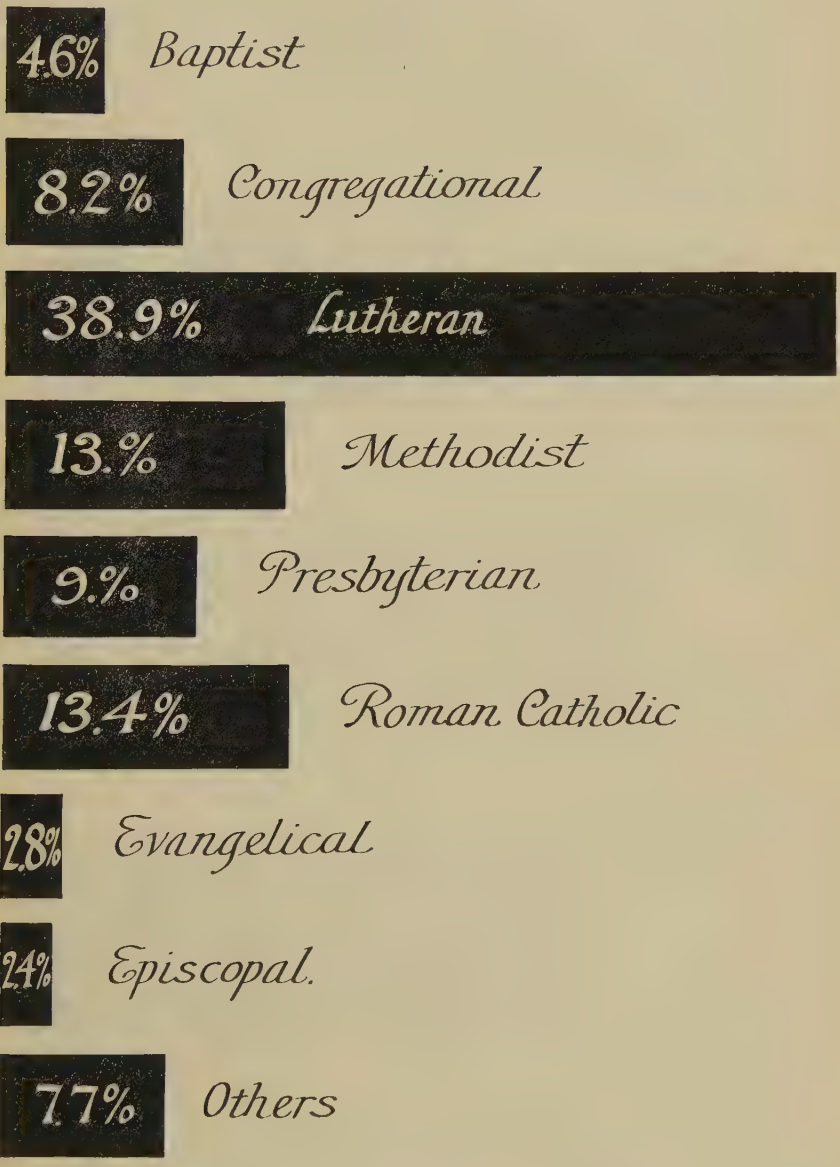


DIAGRAM 4.

Residence of Pastor

TABLE VII

803	churches (50%)	reported pastors in residence.
664	" (42%)	" no pastor in residence.
125	" (8%)	failed to reply.
1592	100%	

Church Buildings

TABLE VIII

1166	churches (73%)	reported having church buildings.
369	" (23%)	" " no church buildings.
57	" (4%)	failed to reply.
1592	100%	

The percentages are here figured on the basis of all of the churches sending in reports. A somewhat better showing would be made if the churches failing to reply to these particular questions were left out of account.

It appears from the report that there are 363 more church buildings than settled pastors. This would indicate, not so much the immediate need of a church building campaign as the need of evangelistic work to fill the churches.

Frequency of Services

To the question, "How many preaching services are held each month?" 973 replies were received.

TABLE IX

	Number of Organizations Reporting.	Per cent. of Total.
Daily preaching services per month	7	.7
8-10 " " " "	166	17.1
4-6 " " " "	329	38.8
2-3 " " " "	318	32.7
1-2 " " " "	109	11.2
Regular " " " "	10	1.0
Occasional " " " "	28	2.9
No " " " "	6	.6
Total	973	100.0

A total of 512 churches or 57.6% of the churches replying to this question hold regular services at least once each Sunday.

The diagram on the opposite page represents graphically the information contained in tables VII, VIII and IX.

North Dakota Church Figures

Churches having

Pastors in Residence

Church Buildings.

Regular Services at least once a week.

DIAGRAM 5.

Languages employed in Church Services

TABLE X

Churches Using.	Number.	Per cent. of Total.
Assyrian	1	.1
Bohemian	3	.2
Danish	9	.6
Dutch	4	.3
English	683	48.3
English and French	1	.1
English and German	29	2.1
English and Norwegian	42	3.0
French	6	.4
Finnish	4	.3
German	199	14.1
Hebrew	4	.3
Icelandic	7	.4
Indian	1	.1
Latin	19	.6
Norwegian	355	25.1
Polish	4	.3
Russian	8	.6
Scandinavian	17	1.2
Swedish	27	1.9
	1,413	99.9

It appears from these figures that English is the language commonly used in only 48.3% of the churches reporting. Norwegian and German are the most important of the foreign languages. One or the other is used exclusively in 39% of the churches reporting. If we include the churches which also use English occasionally, we find that either Norwegian or German is used in 44% of the churches reporting. All of the other foreign languages together are used in only 105 or 7.4% of the churches reporting. It is interesting to note further that of these 105 churches sixty-four or 61% use Scandinavian of some kind; twenty-seven use the Swedish language, four use the Finnish which is in most cases Swedish, seventeen are listed as Scandinavian, nine use the Danish, seven use the Icelandic which is Old Norse. Including these which constitute 4.4% of the churches reporting we find that either Scandinavian or German is used in 48.7% of the churches reporting.

The following table is included to facilitate comparison of the relative number of Russians reported and the number of churches reported as using the Russian language; also the number of Canadian French reported and the number of churches reported as using the French language.

TABLE XI

U. S. Census of 1910. Number of Persons in North Dakota born in		Home Missions Council's Canvass of 1913. 1,413 Districts out of 1,959 Reporting. Number of Churches in North Dakota using		
Norway	45,937	Norwegian	355	
		Norwegian and English	42	397

Russia	31,910	Russian	8	8
Canada (French)	19,131	French	6	
France	265	French and English	1	7
Germany	16,572	German	199	
		German and English	29	228

From these figures it would seem that the Russians and the Canadian French have an astonishingly small number of churches. The explanation in the case of the Canadian French is, no doubt, that most of them are Roman Catholic about whom the information received upon the language question is scant.

With reference to the Russians another explanation obtrudes itself. In several schedules the terms "Russian Germans" and "German Russians" were used, which would seem to indicate either that some of the Russians used the German language or that some of the Germans used the Russian language.

It appears from Table XI that, according to the United States Census of 1910, there were at that time in North Dakota 16,752 persons born in Germany and 31,910 or nearly twice as many born in Russia; and that, according to the Home Missions Council Canvass only eight churches in North Dakota were reported as using the Russian language and 228 or more than twenty-eight times as many were reported as using the German language.

It seems reasonable to conclude from this that the vast majority of the Russians reported in the United States Census had German traditions and culture.

Sunday Schools in Connection with Churches

The importance of the Sunday School as an adjunct to the church is coming to be recognized more and more. It is seldom that a well established church is found to be without one, so that the mere number of Sunday Schools is an indication of the strength of the churches in the state.

TABLE XII

724 churches	(45%)	reported having Sunday Schools.
389 "	(25%)	" " no Sunday Schools.
479 "	(30%)	failed to report.
1592	100%	

Five hundred sixty-seven Sunday Schools reported a total enrollment of 40,307, an average per Sunday School of seventy-one.

These figures do not indicate a large number of strong churches. One thousand one hundred sixty-six churches were reported as being equipped with church buildings, and only 724 churches were reported as having Sunday Schools. The figures are not absolutely correct, but there are good rounds for supposing them to be relatively correct.

The fact that only 803 churches were reported as having pastors in residence offers some explanation, and yet according to these figures seventy-nine churches with resident pastors are without Sunday Schools. It is very probable that in the majority of these seventy-nine cases the pastor has more than one preaching place.

Independent Sunday Schools

Sixty-three districts reported Independent Sunday Schools. Of these nineteen were denominational and forty-four undenominational or union. The enrollment of ten denominational schools was given as 280 or an average of twenty-eight; the enrollment of twenty-four undenominational schools was given as 864 or an average of thirty-six.

From one district having a population of 175, and altogether without churches, comes the report: "The main progress has been made through Union Sunday Schools. These, however, have been located in adjoining districts."

Another district a trifle larger, also without churches reports: "There is no Sunday School in this district, but we are greatly in need of such."

On the other hand one district without churches having a population of 306 reports: "There has been a Sunday School in the center of the township for about twenty years, but it died for want of students and people to carry it on."

As mentioned above on page 8, 1,352 districts reported a total of 114,788 children of school age, an average per district of eighty-five. Of these 1,352 districts a total of 451, or 33% reported having either Sunday Schools connected with churches or independent Sunday Schools. The total Sunday School enrollment for the 451 districts was given as 41,451, an average per district of ninety-two. This seems to indicate a high average Sunday School enrollment for the districts having Sunday Schools. Allowance must be made for the fact, however, that as a rule the Sunday Schools are located in the more populous districts.

Parochial Schools.

No question was asked with reference to parochial schools, but the investigator in one district volunteered the information that "Parochial School is held every summer from six to eight weeks in all the school-houses in this town." It is a district made up almost exclusively of Norwegians, who use both languages. The Parochial School is a much cherished institution in Scandinavian and German Lutheran churches, and as a large percentage of the churches in the state are either Scandinavian or German Lutheran, the conclusion is warranted that there are many such Parochial Schools, and that their religious influence is considerable.

Home Mission Aid

One hundred three church organizations were reported to receive a total of $22,615 in the form of Home Mission Aid, an average per church of $219.75.

Only a small proportion of the churches receiving aid were reported in this survey. There is obvious difficulty of gaining accurate information on the field in a matter of this sort. It is more likely that the figure given for the average amount received by the 103 churches reported is approximately correct, i. e. let us say within 25%. This gains in probability when we compare the North Dakota figures with the figures for Oregon (Bulletin Number 1). Oregon reports exactly the same number of churches (103) as receiving a total of $23,579.91, an average per church reporting of $228.92.

SUMMARY OF CHURCH AND SUNDAY SCHOOL ACTIVITIES

TABLE XIII

	Number.	Per cent.
Districts having churches and Sunday Schools	397	27.7
" " " only	375	26.1
" " Sunday Schools only	31	2.2
" " no religious activity	114	8.
" failing to reply	517	36.
	1434	100.0

It is probable that the majority of the districts failing to reply to this question had no religious activity to report. Grouping, therefore, the last two categories, 44% of the districts reported have no religious activity, 2.2% of the districts reported have Sunday Schools only, and 53.8% have Churches.

Comparing with the figures for Oregon we find that whereas Oregon reports 38.9% of the districts from which replies were received as having churches, North Dakota reports 53.8% as having churches.

The diagram on the next page is a graphic representation of Table XIII.

RELIGIOUS DESTITUTION

The figures in Table XIII can not be taken as indicating the number of people coming directly under church influence, for according to the United States Census report of 1906, quoted in Table 11, only 34.3% of the people of North Dakota were church members in that year, and it is highly probable that the proportion is practically the same now. The figures in Table XIII, however, would seem to indicate in a general way the proportion of the inhabited area of the state which is supplied with churches so located as to be within easy reach of the people. Of course some of the districts not having churches are within easy reach of churches in adjoining districts. At the same time certain portions of some districts having churches are remote from all churches.

Three hundred thirty-five or 23.4% of the 1,434 districts responding were reported specifically as having groups of people living more than four miles from the nearest church. Three hundred six of these reported a total of 25,842 such persons. It must be remembered that 525 districts or 26.8% of the districts of the state failed to send in any returns.

North Dakota Figures

School Districts Having

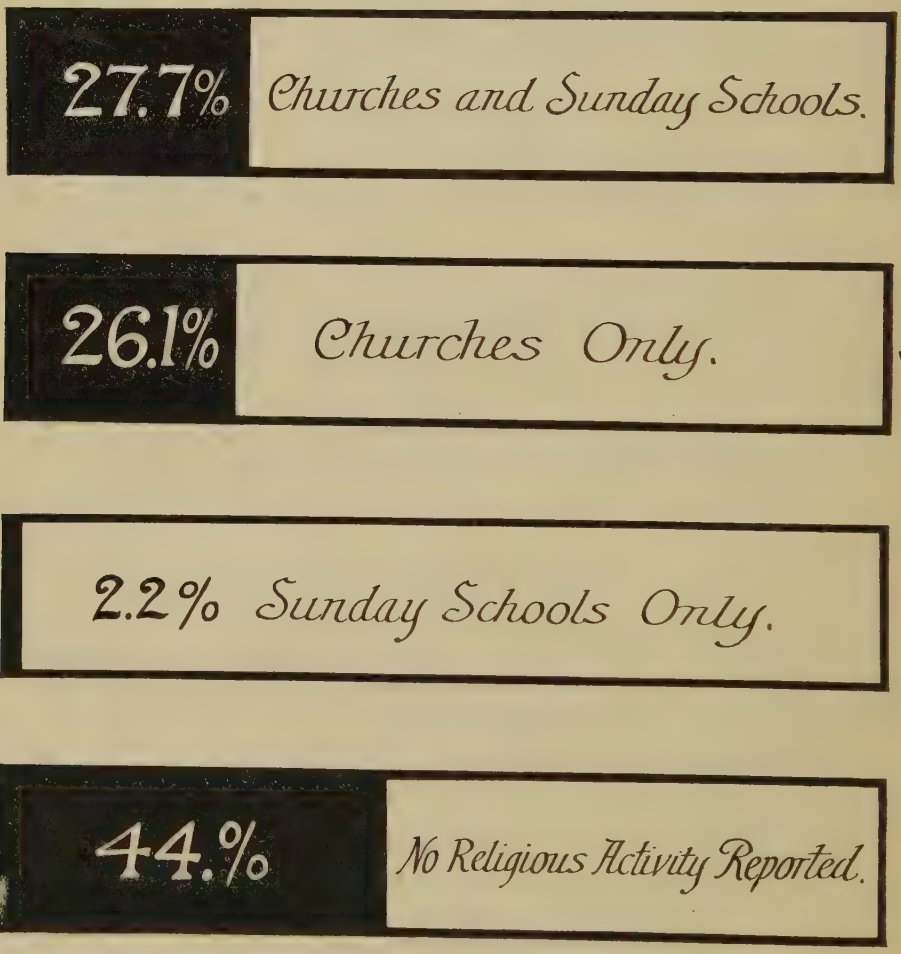


DIAGRAM 6.

and it is probable that the vast majority of these are isolated and sparsely settled districts in which there is little if any religious activity.

If it be supposed that conditions are practically the same in the districts not heard from as in the districts reporting, then 23.4% of the 525 districts not heard from would have to be added to 335, raising the total of districts having groups of people living more than four miles from the nearest church to 458; and 26.8% of 25,842 or 6,926 would have to be added to 25,842, raising the total of persons living more than four miles from the nearest church to 32,796.

On the one hand it must be conceded that the 525 districts not heard from are on the whole less populous than the 1,434 reporting. On the other hand it is equally certain, as above mentioned, that the majority of the same 525 districts are almost destitute of churches, so that as a conclusion of the whole matter,

Whereas, of the districts from which replies were received, 56% reported having churches or Sunday Schools and 44% either reported no religious activity or failed to reply, and,

Whereas, 335 districts reported having groups of people living more than four miles from the nearest church, of which districts 306 reported a total of 25,842 such persons; and these conditions may be supposed to apply also to the 525 districts from which no returns were received,

Therefore, it may be conservatively estimated that at least 458 districts have groups of people living more than four miles from the nearest church, and that these groups comprise at least 32,796 persons.

The extent of North Dakota's religious need is probably best set forth by the figures from the United States Census report of 1906, already quoted, and here repeated for emphasis. In the United States as a whole, 39.1% of the people are church members, whereas in North Dakota only 34.3% are church members.

Judging from the supplementary comments which have been received, communities differ widely in their attitude toward religion, ranging all the way from extreme indifferentism to a very general vital interest. We are not surprised when a township, having an area of from six to thirty-six square miles and a population of fifty or thereabouts, reports that there are no churches in the district, but it is rather surprising to get a report of that sort from a township having a population of 300. The following letter was received with the report from a township with a population of 300: "There is not a church of any kind in the township, nor any religious services of any kind. There are only about twenty Catholics and twenty Lutherans who profess any religion."

From a district with a population of ninety-seven comes the report: "The neighborhood cares very little for churches of any kind, and most of the children know nothing to speak of about religion".

From another district with a population of 300, having religious services in the school house, but no churches, comes the report: "Very little church and mission work done in this locality".

One investigator in answer to the question,—what denomination do the groups living more than four miles from the nearest church prefer? writes: "A great many do not go to church anywhere, so have no preferance". This district has a population of 175.

Another district with a population of 300 writes: "The English-speaking people are decided in their religious beliefs, and few of them attend any churches".

Still another district having a population of 400 reports one church and a number of atheists, and adds: "People here have a tendency to affiliate themselves in the form of private lodges".

The reports just mentioned represent the extreme of indifferentism, and typify only a small number of the districts reported as having no religious activity. A larger number of districts are laboring under the disadvantages of isolation, scantness of population, and other physical obstacles to normal social intercourse.

There are a number of reports like the following: "Very unsettled population." "During the past year many have left and there is such a mixture of nationalities and denominations." "The population is badly mixed and changing rapidly." "Quite a number of different denominations are represented by a famliy or two each, scattered over the district."

In many of these there is a more or less well articulated sense of need, indicated by such statements as: "There is no Sunday School in this district, but we are greatly in need of one".

"This district is in great need of a church organization."

"In this district there are no social or fraternal organizations, but we are badly in need of some such thing."

Such expressions of need do not always indicate opportunities for new work. At the same time they usually stand for more than the individual opinion of the person making the report.

A community can not be said to be unchurched merely because the report credits it with no religious activity.

The following report is typical of a considerable number: "There is no church in this district, but nearly all persons belong to different churches outside the district".

Beyond what has been said it is not possible to determine from the data at hand in how many of the districts of the state normal religious and social conditions exist. Only one reports specifically, "The social conditions in this community are good." Another reports, "All of the people in this district are well supplied with church privileges," and still another, "We have too many churches." It is perfectly obvious that all three of these represent personal opinions upon matters which may be variously interpreted. They can not be taken as accurate descriptions of the communities to which they apply, nor can such expressions be grouped and made to serve as an indication of the number of communities in which religious and social conditions are good.

After this report had been completed a total of 43 more schedules were received from three counties. They would not alter the results materially, however, and therefore it has not been considered necessary to change all of the totals in order to include them. It will suffice to mention that together with these the total number of districts heard from is 1477.

Report of the Special Committee

OF THE

Home Missions Council

On the Religious and Social Conditions

IN

COLORADO

With tables, diagrams and explanatory statements based upon a general survey of the state conducted by the Colorado Interdenominational Survey Committee.

1913, NOVEMBER

Home Missions and the West Series. Bulletin No. 3.

Already Published

BULLETIN NO. 1

Containing introductory matter, a general survey of the fifteen states included in the investigation, and the committee's report on Oregon.

BULLETIN NO. 2

The committee's report on North Dakota.

For further information and additional copies of Bulletin No. 3 *address the Committee, Room* 705, 156 *Fifth Avenue, New York City.*

A limited number of copies of Bulletin No. 1 *and Bulletin No.* 2 *are also available at the same address.*

General Survey of Western Fields
Home Missions Council
COLORADO

This, the third Bulletin in the Home Missions and the West series, deals with Colorado, one of the fifteen states included in the general survey undertaken by the Home Missions Council.

Bulletin Number One contained introductory matter, the following statement from which is reproduced here for the convenience of the reader:

A large proportion of the funds contributed to the treasuries of home mission boards and national societies is intended for and is applied to various forms of evangelization and church extension in the great states of the west. It was naturally an early concern of the Home Missions Council upon its formation to ascertain the status of the work in this territory. The Home Missions Council embraces the national boards and societies administering the home mission work of the various branches of the Protestant churches in the United States. Each Board was informed of the conditions of the work under its own supervision, but the formation of the Council revealed the possibility, and emphasized anew the need of assembling the facts for the field and the home mission force considered as a whole.

THE PROJECTED SURVEY

A special committee of the Council was appointed to take the matter in charge, perfect method, and push the effort along these new lines.

The Purpose

The aim is so far simply survey, the ascertaining of the facts. No comprehensive plan of denominational reorganization, or even of co-operation has been projected in this field. The first essential was considered to be the gathering of facts. This plan is prompted by common sense and grace as well as by the approved science of the day. A large proportion of those who have entered heartily into this survey are still firmly convinced that no scheme of administering home mission work which sacrifices complete denominational autonomy is possible, nor would be desirable were it possible. The future with its new light from ascertained and accepted facts is left to determine how much reorganization or co-operation is either desirable or possible.

The Method

During the autumn of 1911 a deputation of Board secretaries, representing their several Boards and the Home Missions Council met in prearranged "Consultations" members of state boards and committees, state and district superintendents and other field administrators of the home mission work, at designated centers in fifteen of the western states. A full day of consultation was held at each point. After the situation was as thoroughly canvassed as the knowledge and experience of those present

permitted, each conference selected a state survey committee composed of one or usually two representatives of each religious body co-operating.

The period January through June, 1912, was chosen for the inauguration of the survey. The further evolution of the plan is noted below.

The school district was chosen as the unit of investigation. The school districts are organized, and a limited experience had showed it possible to secure information from the school boards or officers.

A uniform schedule was used throughout, seeking information as to general social conditions, the number and strength of the churches of all names, and the destitution of communities in the matter of religious influences.

The returns were to be secured by correspondence with persons in immediate touch with the districts reported. Various plans were adopted for promoting this correspondence, some committees conducting all the correspondence from a central office and others apportioning responsibility for prescribed sections to the several members of the committee.

The Territory

Western states were selected as indicated above; for the reason that they are commonly known as the "home mission territory" and in them a large proportion of general home mission funds are expended.

These particular western states were chosen because practically all of the home mission work done in them is under the supervision of the religious bodies actively represented in the Home Missions Council. In the three large states of the Southwest, New Mexico, Texas and Oklahoma, which might naturally be included in the territory covered, the Southern Baptist Churches are largely represented. This body has officially declined to affiliate with the other religious bodies embraced in the Home Missions Council. It was felt that survey which did not enlist the co-operation of all, especially of the stronger branches of the Protestant churches, must prove unsatisfactory to all concerned.

Developments of the Plan

During the period originally designated for the survey complete returns were not secured from any of the fifteen states. The committees are still at work, and steps are being taken to insure the desired information from every district of certain typical states, while from the others returns are now or will eventually be at hand from a sufficient proportion of the districts to warrant generalizations for the entire state. In the meantime such information as is available is being prepared for general publication.

This survey is designed only to collect outstanding facts and reveal general conditions. It must be followed in each state, in each county and in each community by the application of the more intensive methods of scientific survey which have been worked out in the older and more populous states under home mission auspices. This more intensive method has proved of the highest scientific value, and has led to much wholesome reorganization of church enterprise where it has been applied. It can, as opportunity affords, be applied in these western states to larger or smaller areas. Already effort of this nature is projected at a few points.

The general survey, many students of home mission problems believe, might well be extended to other more or less homogeneous sections of the country, adapted in detail to varying conditions. It might precede or follow the more intensive study of segregated counties or communities in the general region.

Part II of Bulletin Number One presented a General Survey of the Fifteen States included in the investigation. None of that material is here reproduced. Copies of Bulletin Number One are still available and may be obtained upon application as directed on Page Two of this bulletin.

COLORADO

Physical Conditions

Colorado has a higher mean altitude than any other state in the Union. Only one-fourth of the area of the state is less than 5,000 feet above sea level. Two-thirds of the area has an elevation ranging from 6,000 feet to 14,000 feet.

The eastern two-fifths of the state belongs to the Great Plains section. It slopes gently from an average elevation of 7,000 feet on the west to an average elevation of 3,500 feet on the east. This plateau is watered by two rivers having their source in the mountains, the South Platte flowing in a northeasterly direction emptying into the Missouri, and the Arkansas flowing in a southeasterly direction emptying into the Mississippi. The valleys of these two rivers comprise the largest irrigated area in the state, and in 1909 the state of Colorado was reported to have a larger irrigated area than any other state in the arid region. The production of beet sugar on the irrigated lands of Colorado is greater than the beet sugar production in any other state. The unirrigated lands of the eastern slope are devoted principally to grazing and dry farming. Owing to the extensive natural grazing lands in this region, slaughtering, meat-packing, the manufacture of butter, cheese and condensed milk, have become exceedingly important industries. The central and western portion of the state is mountainous with here and there fertile valleys of large extent in the aggregate and of great promise; mining is the principal industry; and its unbounded mineral resources give rise to the more important manufacturing activities, among which are smelting, iron and steel operations, cement manufacture, and marble and stone work.

In 1910, 50.7 per cent. of the population lived in cities and towns of over 2,500. Denver, having a population in 1910 of 213,381, is the largest city. There are only three other cities in the state—Pueblo, Colorado Springs and Trinidad—having a population in excess of 10,000. In 1900, there were two more—Leadville and Cripple Creek—but in 1910 they had fallen below the 10,000 mark. In 1909 the leading industry in Denver in point of value of the product was slaughtering and meat-packing.

In the first table are brought together figures gathered from the 1910 census reports which show at a glance some of the more important physical characteristics of the State of Colorado.

Industries

Table II is made up of figures selected from Table I and arranged to show the relative importance of farming, manufacturing and mining in Colorado and in the United States.

TABLE I

		COLORADO.			CONTINENTAL U. S.		
		1910	1900	Per cent. of Increase.	1910	1900	Per cent. of Increase.
Area	In square miles	103,658			2,973,890		
Population	Total	799,024	539,700	48.0	91,972,266	75,994,575	21.0
	Per square mile	7.7	5.2		30.9	25.6	
	Urban	404,840	269,662	50.1	42,623,383	31,609,645	34.8
	Rural	394,184	270,038	46.	49,348,883	44,384,930	11.2
	Foreign-born white	126,971	90,475	40.3	13,345,545	10,213,817	30.6
	Foreign-born white, per cent. of total	15.9	16.8		14.5	13.4	
Farming	Total number of farms	46,170	24,700	86.9	6,361,502	5,737,372	10.9
	No. of farms operated by owner	36,993	18,239	102.8	3,948,722	3,653,323	8.1
	No. of farms operated by manager	787	880	—10.6	58,104	59,085	—1.7
	No. of farms operated by tenant	8,390	5,581	50.3	2,354,676	2,024,964	16.3
	Value of all property	$491,471,806	$161,045,101	205.2	$40,991,449,090	$20,439,901,164	100.5
Manufacturing		(1909)	(1904)		(1909)	(1904)	
	Total number of persons engaged in	34,115	25,888	31.8	7,678,578	6,213,612	23.6
	No. of proprietors and firm members	1,722	1,398	23.2	273,265	225,673	21.1
	No. of salaried employees	4,326	2,677	61.6	790,267	519,556	52.1
	No. of wage-earners (average No.)	28,067	21,813	28.7	6,615,046	5,468,383	21.0
	Capital invested	$162,668,000	$107,664,000	51.1	$18,428,270,000	$12,675,581,000	45.4
	Value of products	$130,044,000	$100,144,000	29.9	$20,672,052,000	$14,793,903,000	39.7
Mining (Producing Enterprises)		(1909)			(1909)		
	Total No. of persons engaged in	26,783			1,139,332		
	No. of proprietors and firm members	647			29,922		
	No. of salaried employees	1,367			44,127		
	No. of wage-earners	24,769			1,065,283		
	Capital invested	$144,639,558			$3,380,525,841		
	Value of products	$45,680,135			$1,238,410,322		

TABLE II

	Colorado.	Continental United States.
Total number of farms	46,170	6,361,502
No. of wage earners employed in manufacturing	28,067	6,615,046
No. of wage earners employed in mining	24,769	1,065,283
Value of farm property	$491,471,806	$40,991,449,090
Capital employed in manufacturing	$162,668,000	$18,428,270,000
Capital employed in mining	$144,639,558	$3,380,525,841

The diagram on the next page is based upon figures culled from the Federal census report of 1910. It shows the relative importance of farming in Colorado and in the United States, also the relative amounts of capital invested in farming, manufacturing and mining in Colorado.

BASIS OF TABULATION

Returns were received from 50 of the 62 counties in the state or 81 per cent. All of the counties reporting, however, did not send in complete reports, which may be readily seen from the fact that only 1007 of the 1800 school districts (56 per cent.) were heard from. The school districts reporting did not all send in complete reports. It would seem therefore that even this figure must be discounted. At the same time the school districts reporting are on the whole the more important, so that taking everything into consideration it is safe to say that more than 56 per cent. of the state has been covered by this canvass.

ACCESSIBILITY—TRANSPORTATION

Transportation facilities in Colorado are on the whole excellent. Denver is the distributing center for a large area and is connected with the east by several trunk lines. It is on one of the principal routes of travel to the Pacific Coast and has in its immediate vicinity numerous points of interest which are attractive to the tourist. Only three counties are altogether without railroad connections, Moffat and Rio Blanco in the northwestern corner and Baca in the southwestern corner.

To the question "Is the district traversed by a railroad?" 955 replies were received; 536 (56 per cent.) were affirmative, and 419 (44 per cent.) negative.

To the question "Are there good wagon roads in the district?" 954 replies were received, 863 (90 per cent.) of the districts replied "yes," 50 (5 per cent.) replied "no," and 41 (4 per cent.) replied "fair."

POPULATION

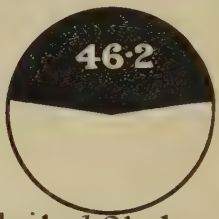
Foreign-born

The question relating to the use of foreign languages was not answered with any approach to accuracy, due, naturally, to the difficulty in making an actual count, and to the further difficulty of determining just where to draw the line, especially in the case of persons of foreign birth who have become Americanized. The figures of the United States Census Report of

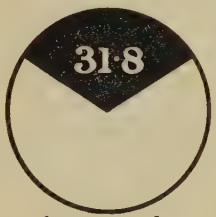
FARMING IN COLORADO AND IN THE UNITED STATES COMPARED.

Colorado

Percentage of Land in Farms



United States



Colorado

Percentage of Farm Land Improved

United States

Colorado

Average Size of Farms

United States

CAPITAL INVESTED

Millions of Dollars.

Colorado

Colorado

Colorado.

DIAGRAM I.

1910, for the population of foreign birth by country of origin, are therefore given. They are as follows:

TABLE III

Foreign Country in Which Born, or if Native in Which Parents Were Born.	POPULATION OF COLORADO IN 1910 OF FOREIGN BIRTH AND OF FOREIGN PARENTAGE.			
	Number Foreign-born.		Total Number of Foreign Birth and of Foreign Parentage.	
	Number.	Per cent.	Number.	Per cent.
Austria	13,043	10.1	21,334	6.9
Belgium	375	.3	654	.2
Balkan States	609	.5	*445	.1
Canada, French	789	.6	2,531	.8
Canada, Other	8,792	6.8	21,541	7.0
China	320	.2	.....	....
Cuba and other West Indies	99	.1	.....	....
Denmark	2,756	2.1	5,710	1.9
England	12,928	10.0	36,648	11.9
Finland	1,239	.9	1,857	.6
France	1,374	1.1	3,653	1.2
Germany	17,071	13.2	55,882	18.1
Greece	2,272	1.7	2,318	.8
Hungary	1,632	1.3	2,630	.9
Ireland	8,710	6.7	33,097	10.7
Italy	14,375	11.1	24,190	7.8
Japan	2,245	1.7	.....	....
Mexico	2,602	2.0	3,330	1.1
Netherlands	710	.5	1,734	.6
Norway	1,787	1.4	4,034	1.3
Portugal	43	.1	.....	....
Roumania	334	.3	454	.1
Russia	13,618	10.5	22,425	7.3
Scotland	4,269	3.3	11,688	3.8
Spain	177	.1	.....	....
Sweden	12,446	9.6	25,413	8.2
Switzerland	1,767	1.4	3,984	1.3
Turkey in Asia	333	.2		
Turkey in Europe	217	.2	745	.2
Wales	1,989	1.5	5,417	1.8
All other countries	666	.5	16,565	5.4
Total	129,587	100.0	308,279	100.0

*Bulgaria.

The diagram on the next page is based upon Table III. It shows in graphic form the relative number of foreign-born by country of birth, also the relative number of native-born and foreign-born persons in Colorado and in the United States.

Analysis of these figures shows that of the 129,587 persons of foreign birth, 69,469 (53.6 per cent.) are English-speaking or have Teutonic traditions and culture. All of the other foreign countries are represented by only

FOREIGN BORN POPULATION

Foreign-born population according to country of birth; also the relative number of foreign-born and native-born in Colorado and in the United States.

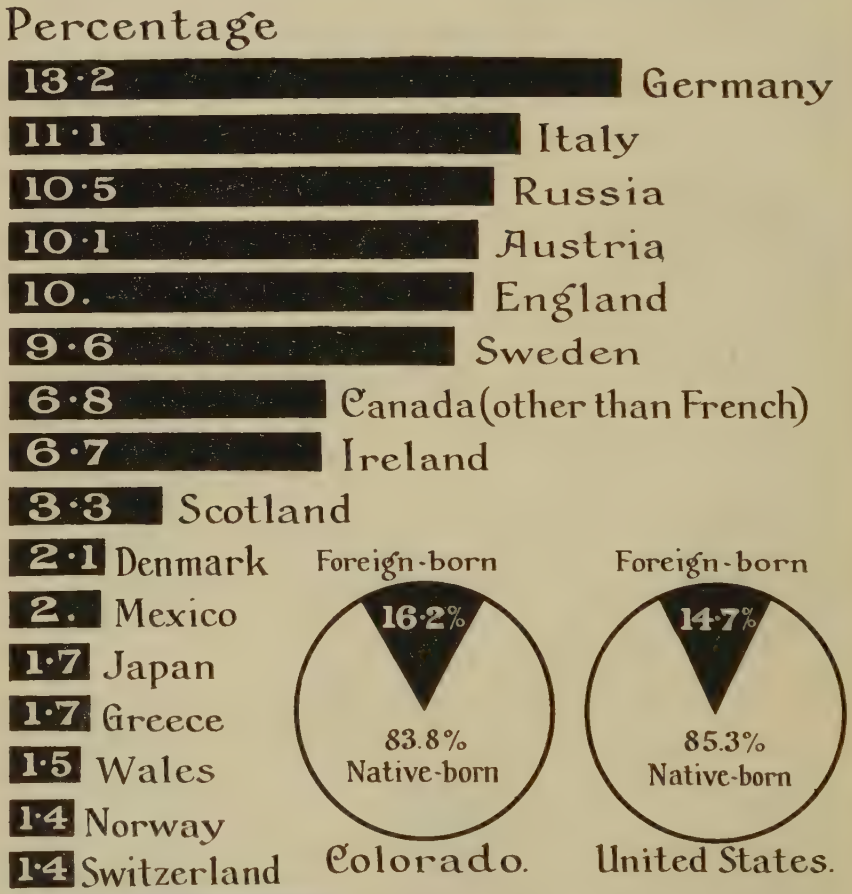


DIAGRAM 2.

60,118 (46.4 per cent.) and of these 14,375 (11.1 per cent. of the total foreign born population) are Italians.

More complete figures are given in the following table which merely presents special groupings of certain figures from Table III.

TABLE IV

Foreign Country in Which Born, or if Native in Which Parents Were Born.	PERSONS LIVING IN COLORADO IN 1910, TEUTONIC TRADITIONS AND CULTURE. WHO WERE ENGLISH-SPEAKING OR HAD			
	Number Foreign-born.		Total Number of Foreign Birth and of Foreign Parentage.	
	Number.	Per cent.	Number.	Per cent.
England	12,928	10.0	36,648	11.9
Ireland	8,710	6.7	33,097	10.7
Scotland	4,269	3.3	11,688	3.8
Canada, Other than French	8,792	6.8	21,541	7.0
Total	34,699	26.8	102,974	33.4
Germany	17,071	13.2	55,882	18.1
Netherlands	710	.5	1,734	.6
Total	17,781	13.7	57,616	18.7
Sweden	12,446	9.6	25,413	8.2
Denmark	2,756	2.1	5,710	1.9
Norway	1,787	1.4	4,034	1.3
Total	16,989	13.1	35,157	11.4
Grand Total	69,469	53.6	195,747	63.5
All Other	60,118	46.4	112,532	36.5
Total of all Foreign Countries	129,587	100.0	308,279	100.0

Diagram 3 on the next page is a translation of a portion of Table IV into graphic form.

The next table indicates the number of immigrant and non-immigrant aliens admitted to Colorado and to the United States during the fiscal year ended June 30, 1911.

TABLE V

	Colorado.	Continental U. S.
Total number of aliens admitted	5,514	1,030,300
Admitted immigrant aliens	5,083	878,587
Admitted non-immigrant aliens	431	151,713

Native-born

In order to indicate the origin of the native-born population a table is given below taken from the census report of 1910 in which the native-born

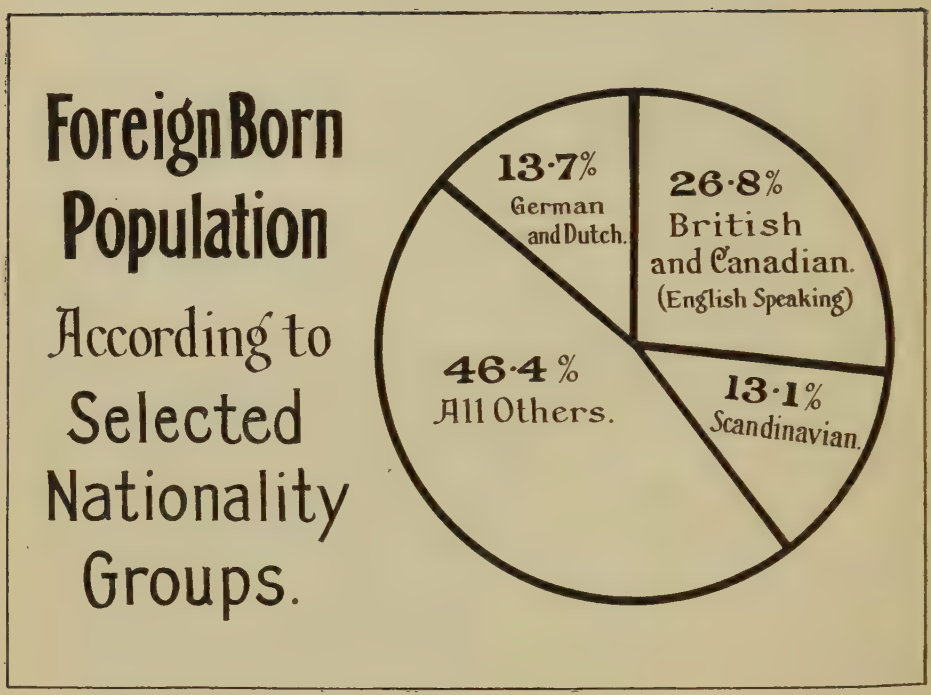


DIAGRAM 3.

population is classified according to the state in which born; and figures are added to facilitate comparison with the foreign-born population and with the total population of Colorado.

TABLE VI

Persons living in Colorado in 1910, born in.	Number.	Per cent. of total population.
Colorado	233,516	29.2
Missouri	50,729	6.4
Illinois	49,964	6.3
Iowa	44,276	5.5
Kansas	37,356	4.7
Ohio	30,573	3.8
Nebraska	24,643	3.1
New York	23,802	3.0
Pennsylvania	23,596	2.9
Indiana	21,674	2.7
All other states	123,651	15.5
State not specified	4,754	0.6
The United States	668,534	83.7
Outlying possessions	903	0.1
Total native-born population	669,437	83.8
Total foreign-born population	129,587	16.2
Total population of Colorado	799,024	100.0

It appears from the above figures that 540,129 persons or 67.6 per cent. of the population of Colorado were born in the states mentioned individually above; and that 233,516 or 29.2 per cent. of the population were born in Colorado.

Diagram 4 on the next page is based upon Table VI and shows graphically the origin of the population of Colorado.

CHILDREN OF SCHOOL AGE

Nine hundred seventy-five districts reported a total of 161,716 children of school age. A better idea of the situation in the whole state may be gained from the 1910 United States Census Report, a few figures from which are here added.

TABLE VII

	Total number of children of school age.	Number of children attending school.	Per cent. of children attending school.	Per cent. of children attending school.
	Colorado.	Colorado.	Colorado.	United States.
All classes	215,940	147,626	68.4	62.3
Native parentage	138,619	97,182	70.1	66.9
Foreign or mixed parentage	62,053	42,895	69.1	64.7
Foreign-born white	12,070	5,547	46.	39.2
Negro	2,468	1,548	62.7	47.3
6 to 20 years of age	215,940	147,626	68.4	62.3
6 " 9 " " "	60,167	47,445	78.9	73.5
10 " 14 " " "	69,688	65,123	93.4	88.2
15 " 20 " " "	86,085	35,058	40.7	32.9
Under 6 years of age		2,483		
21 years of age and over		3,303		

It appears from these figures that in point of school attendance Colorado ranks high. The figures for illiteracy also indicate this. According to the United States Census of 1910, only 3.7 per cent. of the population of Colorado 10 years of age and over was illiterate, as over against 7.7 per cent. of the population of the United States; and only .9 per cent. of the children in Colorado between the ages of 10 and 14 as over against 4.1 per cent. of the children of the same age in the United States.

SUNDAY SCHOOLS

Whether the Sunday School facilities offered to the children of Colorado are keeping pace with the secular school facilities is a matter which the Home Missions Council is anxious to determine.

Independent Sunday Schools

One hundred sixty-eight Sunday Schools not directly connected with

POPULATION OF COLORADO

according to place of birth

Percentage

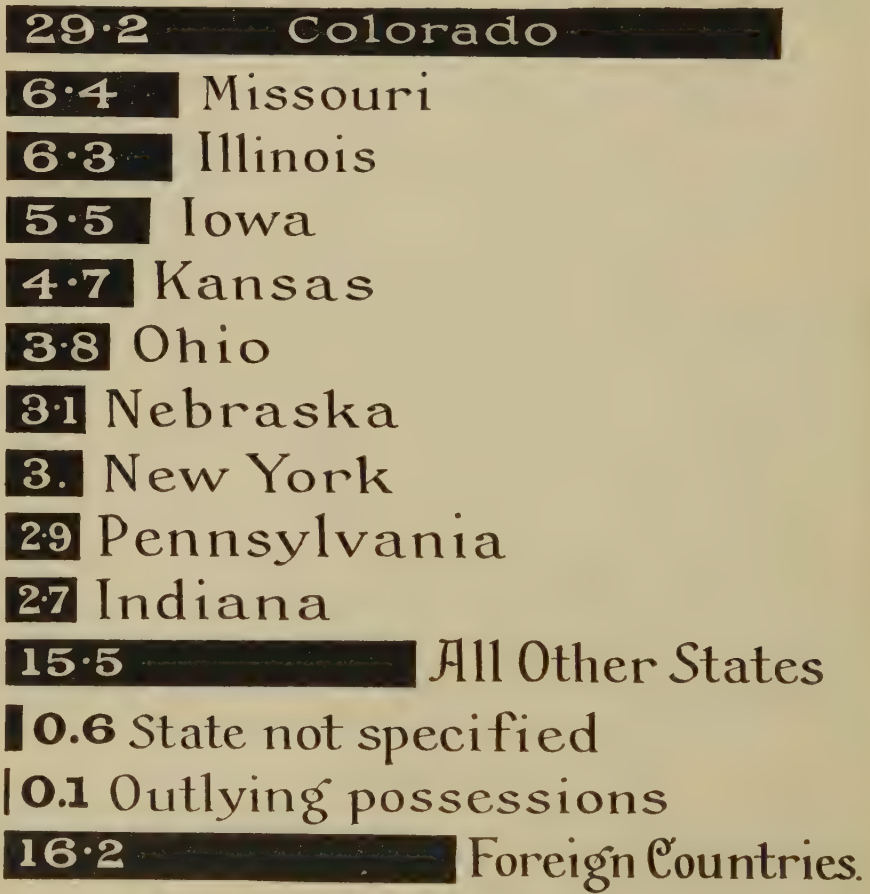


DIAGRAM 4.

local churches were reported. Of these 30 are denominational and 138 undenominational. Twenty denominational Sunday Schools reported a total enrollment of 767, an average per Sunday School of 38; and 79 undenominational Sunday Schools reported a total enrollment of 2925, an average per Sunday School of 37. This makes a total of 99 of the independent Sunday Schools reporting a total enrollment of 3692. If the same average holds for the 69 independent Sunday Schools not reporting enrollment, we would have to add 2553, which would raise the total enrollment to 6245.

The reports from two counties, Weld and Boulder, indicate that special codenominational efforts have been made in these counties to use the independent or undenominational Sunday School as an agency for pioneer work.

Weld County reports 21 independent Sunday Schools, but fails to give the enrollment. One significant fact is that eight districts in Weld County reported once having had Sunday Schools which are now closed. It is not likely that decrease in population is the explanation, because Weld is one of the counties which reported a large increase in population, namely 133 per cent. To be sure certain districts may have sustained a decrease, but it is more likely that the increase was general. It is impossible to determine the exact cause of failure in these eight cases without investigating the conditions in each particular case. However, from the information at hand it would seem that some of these Sunday Schools were established in places in which conditions were not ripe for them, and would suggest that the Sunday School has certain limitations as an agency for pioneer work.

Boulder County reported 16 undenominational Sunday Schools with a total enrollment of 462, an average per Sunday School of 29; and the statement was added that all of these were established by the "American Sunday School Association". (Probably American Sunday School Union). No failures were reported from Boulder County.

Sunday Schools Connected with Churches

Of the 870 churches reporting, 744 reported having Sunday Schools, 36 reported not having Sunday Schools, and 90 failed to reply. 652 reported a total enrollment of 81,405, an average per Sunday School of 125 The 90 churches failing to reply, most likely had no Sunday Schools to report. If the high average enrollment of 125 applies also to the 92 Sunday Schools not reporting enrollment, which, however, is doubtful, we would have to add 11,500 which would bring up the total enrollment to 92,905.

On the basis of the foregoing, the total number of Sunday School children living in the districts from which reports were received, including 92,905 belonging to Sunday Schools having connection with individual churches, and 6,245 belonging to independent Sunday Schools, may be estimated to be about 99,150. It is true some Sunday Schools may not be included in the count. At the same time the average enrollment allowed for the Sunday Schools not reporting enrollment is generous, so that the total figure is probably very nearly correct.

The ratio of the Sunday School enrollment reported to the total Sunday School enrollment in the State cannot be determined accurately from the

information at hand. It would seem at first glance that as only 56 per cent. of the total number of districts in the state sent in reports, and not all of these complete, the Sunday School enrollment reported cannot be more than 56 per cent. of the total Sunday School enrollment. However, it is probable that the districts reporting on other questions but failing to report on Sunday Schools, in the vast majority of cases had no Sunday Schools to report. It is also probable that in any county reporting, the particular districts failing to reply had no religious activity to report. It is therefore probable that the Sunday School enrollment reported is approximately correct for the counties in the state reporting, which comprise 81 per cent. of the counties in the state. No doubt a few Sunday Schools in the counties reporting escaped being counted. At the same time such omissions are probably made up for by the fact that the counties reporting are on the whole the more populous. Complete reports were received from all of the large centres.

On the basis of the foregoing chain of probabilities, it may be estimated that the 99,150 Sunday School children reported constitute about 81 per cent. of the total Sunday School enrollment in the state. The total Sunday School enrollment would then be about 122,407. The total number of children of school age is 215,940. The total number of children attending school is 147,626. According to these figures 56.7 per cent. of the total number of children of school age, and 82.9 per cent. of the total number of children attending school are enrolled in the Sunday Schools of the state. This means that about 43 per cent. of the children of the state are not being reached by Sunday Schools.

Corroborative evidence of the substantial correctness of this estimate may be gained from another source. The United States Census of 1906 reports a Sunday School enrollment in Colorado of only 108,736, including officers and teachers 121,087. The first figure (108,736) is 13,671 less, and the second figure (121,087) is 1,320 less than the above estimate. Some allowance naturally must be made for increase in Sunday School enrollment since 1906, the year of the religious census. These figures would seem to indicate that in Colorado the Sunday Schools are not keeping pace with the secular primary schools.

It can be also shown that in point of Sunday School enrollment Colorado is not quite keeping pace with the country at large. According to Bulletin 71 of the United States Census Bureau, the

Estimated Population of the United States in 1906 was	84,216,433
Estimated Population of Colorado in 1906 was	615,570

According to the 1906 Special Report of the United States Census Bureau on Religious Bodies, the

Number of Sunday School Scholars in the United States, 1906, was	15,337,811
Number of Sunday School Scholars in Colorado, 1906, was	108,736

If the ratio of Sunday School scholars to population had been the same in Colorado as in the United States, Colorado would have had 112,110 in 1906, whereas according to the United States Census report, quoted above, she had only 108,736 or 3,374 (3 per cent.) less.

CHURCHES

In the 1007 districts upon which this study is based, 870 churches were reported. A complete list of these churches, grouped according to denomination, is given below, and for convenience in comparison figures from the United States Census report of 1906 are included.

TABLE VIII

	Survey of 1912.		U. S. Census Report of 1906.	
	Number.	Per cent. of total.	Number.	Per cent. of total.
Adventist 18				
Adventist, German 1	19	2.2	50	3.9
Baptist 64				
Baptist, Colored 6				
Baptist, German 2				
Baptist, Missionary 2				
Baptist, Primitive 1				
Baptist, Swedish 3	78	9.0	90	7.1
Brethren 6				
Brethren, United 15	21	2.4	12	.9
Congregational 70				
Congregational, German 5	75	8.6	88	6.9
Disciples or Christians 36	36	4.2	51	4.0
Evangelical 1				
Evangelical, German 2	3	.3	15	1.2
Friends 2	2	.2	2	.2
Lutheran 7				
Lutheran, English 2				
Lutheran, Danish 3				
Lutheran, Danish-Norwegian 1				
Lutheran, German 22				
Lutheran, Norwegian 2				
Lutheran, Swedish 15				
Lutheran, Swedish Mission 7	59	6.8	77	6.1
Methodist, Episcopal 191				
Methodist, African 10				
Methodist, Free 9				
Methodist, German 3				
Methodist, Italian 1				
Methodist, Japanese Missions 1				
Methodist, Norwegian-Danish 1				
Methodist, South 6				
Methodist, Swedish 1	223	25.7	270	21.3
Presbyterian 100				
Presbyterian, Cumberland 2				
Presbyterian, Reformed 1				
Presbyterian, United 9	112	12.8	146	11.5
Protestant Episcopal 56	56	6.4	104	8.2
Reformed 4				
Reformed, German-Russian 2	6	.7	2	.2
Roman Catholic 82	82	9.4	224	17.7
Miscellaneous.				
Apostolic 1				
Church of Christ 1				
Church of God 5				

Christian Science	18				
Dunkard	2				
Gospel Mission	1				
Greek Catholic	1				
Holiness	1				
Jewish	12				
Latter Day Saints	3			19	
Mennonite	3			3	
Missions	6				
Nazarene	1				
Pentecostal	2				
Peoples' Mission	1				
Salvation Army	4			13	
Spiritualist	1			5	
Undesignated	6				
Union	24				
Unitarian	3			6	
Universalist	2	98	11.3	2	3.8
Others				89	7.0
Total		870	100.0	1268	100.0

The first part of Diagram 5 on the next page is based upon those figures in Table VIII which were taken from the United States Census Report of 1906, and also shows the relative number of Protestant, Roman Catholic and other church organizations in Colorado.

The second part of Diagram 5, also based upon the United States Census figures of 1906, shows the relative number of Protestant, Roman Catholic and other church members in Colorado and in the United States.

The difference between the relative number of Protestant and Roman Catholic church organizations and the relative number of Protestant and Roman Catholic Church members deserves special attention. The accuracy of these figures might be doubted were they not all from official government reports of the same year. The figures as they stand might be interpreted to mean, either that the individual Roman Catholic Churches are on the whole larger than the Protestant Churches; or, which is more likely that the Roman Catholic figures include children not included in the Protestant figures.

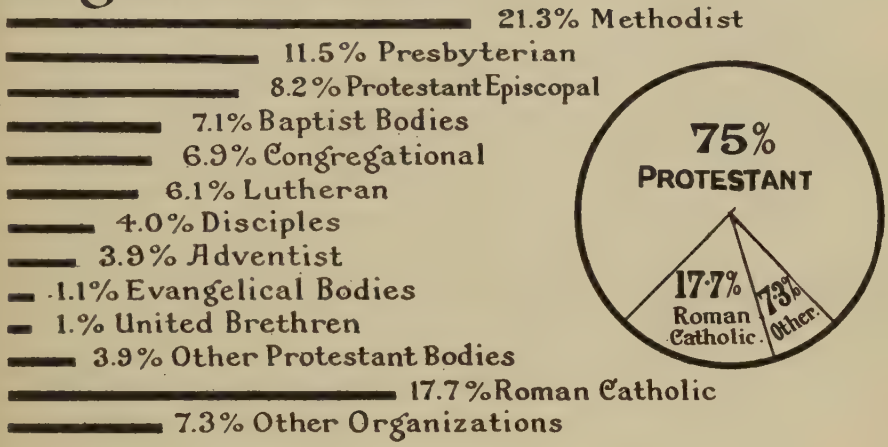
Church Membership

Six hundred fifty of the 870 churches reported a total membership of 96,943 an average per church of 149. If the 220 churches failing to report membership are to be credited with the same average they would have a total membership of 32,780 and the total membership for the 870 churches reporting would be 129,723.

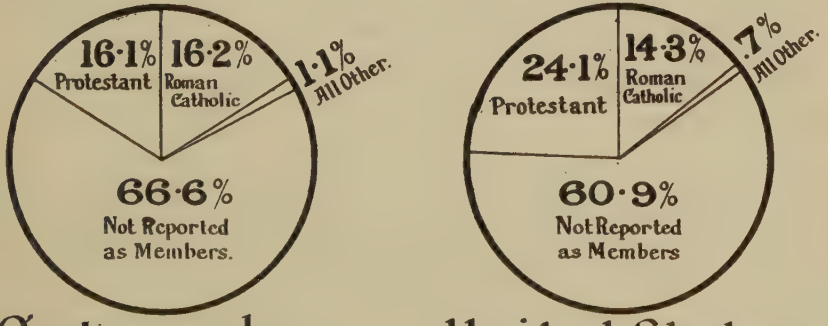
The Home Missions Council is desirous of knowing to what extent the people of Colorado are being reached by the churches of the state and whether the state is overchurched or underchurched. It is difficult to arrive at accurate conclusions from the information at hand. It would be manifestly unwarrantable to proceed with the same method of deduction as was used in determining the total Sunday School enrollment, because in a canvass of this sort it is even more difficult to get accurate figures for

CHURCH ORGANIZATIONS AND CHURCH MEMBERSHIP IN COLORADO.

Organizations



Membership:



Colorado. United States.

DIAGRAM 5.

church membership than for Sunday School enrollment. If the same method were to be used the conclusion would follow that only 160,152 or 20 per cent. of the total population of Colorado are church-members. This is obviously incorrect, for the United States census report of 1906 gives a total church membership in Colorado of 205,666 (33.4 per cent.). According to the same report 39.1 per cent. of the population of the United States were church members. From this it appears that in 1906 Colorado fell 5.7 per cent. below the average for the country as a whole.

If the ratio of church membership to population in Colorado was the same in 1910 as in 1906, there were about 266,959 church members in Colorado in 1910, and the church membership reported in this survey (96,943) is only 36.7 per cent. of that figure.

If, however, this first investigation by the Home Missions Council leaves something to be wished for in point of comprehensiveness, other results of even greater importance have been attained. The investigation has brought about a better understanding and a greater desire to cooperate among the denominations which have taken part in the work. The movement has resulted, in Colorado, in the permanent organization of a State Home Missions Council.

A member of the Colorado state committee in charge of the canvass for the state writes: "One of the principal by-products of the movement.... is the delightful fellowship and growth in understanding of one another, of the men who have sat around the table at the monthly meetings of the committee. Having given us a task worth while, *it has developed a condition that would otherwise not have been attained at all*".

Furthermore much detail information has been secured which is of high value.

Residence of Pastor

Seven hundred ninety-two replies were received to the question "Is the pastor usually resident in the community?" 545 (68.8 per cent.) were affirmative, and 247 (31.2 per cent.) negative. The results in this case no doubt serve to indicate conditions throughout the state.

Church Buildings

Eight hundred one replies were received to the question "Has the church a building?" 653 (81.5 per cent.) were affirmative and 148 (18.5 per cent.) negative. In this case also the results are no doubt sufficiently accurate to indicate the tendency throughout the state.

Preaching Services

To the question "How many preaching services are held each month?" 726 replies were received. A detailed statement follows:

TABLE IX

	Number of organizations reporting.	Per cent. of total.
Daily preaching services per month	6	.8
12-15 " " " "	20	2.8
8-10 " " " "	369	50.8
6 " " " "	8	1.1
4-5 " " " "	151	20.8
3 " " " "	11	1.5
2 " " " "	79	10.9
1 " " " "	49	6.8
Irregular " " " "	33	4.5
Total	726	100.0

Of the 726 churches reporting, 554 (76 per cent.) have four services a month or more, and 172 (24 per cent.) have three services a month or less.

The following table is included to facilitate comparison of the last three items.

TABLE X

	Per cent.
Per cent. of churches reporting, having pastor in residence	68.8
Per cent. of churches reporting, having church buildings	81.5
Per cent. of churches reporting, having 4 or more services per month	76.3

The first part of Diagram 6 on the next page is a graphic representation of Table X.

Languages Employed in Church Services

The question was asked "What language is commonly employed in the services?" It elicited 782 replies. They are as follows:

TABLE XI

Churches using	Number.	Per cent. of total.
English	701	89.6
English and German	4	.5
English and Norwegian	1	.13
English and Spanish	1	.13
German	30	3.9
Swedish	25	3.2
Italian	9	1.2
Spanish	5	.6
Austrian	3	.4
Greek	1	.13
Hebrew	1	.13
Slavonian	1	.13
Total	782	100.0

RELIGIOUS ACTIVITIES IN COLORADO.

Churches

School Districts

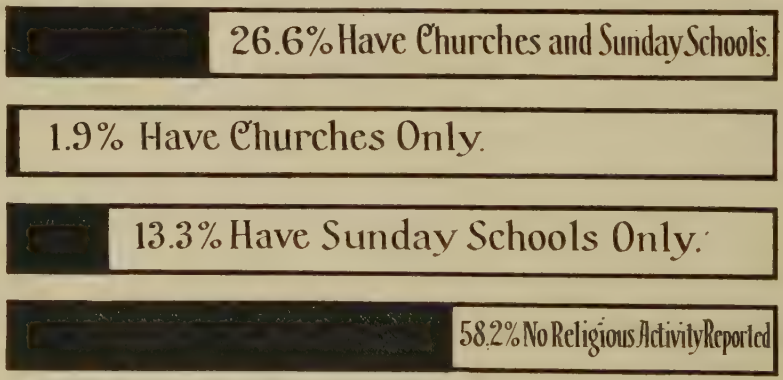

26.6% Have Churches and Sunday Schools.
1.9% Have Churches Only.
13.3% Have Sunday Schools Only.
58.2% No Religious Activity Reported

DIAGRAM 6.

Home Mission Aid

One hundred fifty-four churches reported receiving a total of $34,953 in the form of Home Mission Aid, an average per church reporting of $226.96. From the information at hand it is not possible to determine how much mission aid money is being distributed in the state. However, it is not at all likely that the amount reported represents the total amount for the state, nor even that it represents the total amount received by the 870 churches reported, wherefore the only conclusion to be drawn is that at least 154 churches are receiving aid, and that at least $34,953 is being distributed yearly.

Church and Sunday School Activities

The following table gives a summary by districts of the religious activities reported for the 1007 districts from which schedules were returned.

TABLE XII

	Number.	Per cent. of total.
No. of districts having churches and Sunday Schools	268	26.6
" " " " " only	19	1.9
" " " " Sunday Schools only	134	13.3
" " " " no religious activity	256	25.4
" " " failing to report	330	32.8
Total number of districts reporting	1007	100.0

Analysis of this table brings out two facts worthy of notice. It appears that only 28.5 per cent. of the districts reporting have church organizations. This adds weight to the conclusion arrived at above that in point of church membership Colorado falls below the average for the country as a whole. Furthermore it appears that only 39.3 per cent. of the districts reporting having Sunday Schools.

The second part of Diagram 6, on page 22, gives in graphic form the information contained in Table XII.

THE APPEAL FOR RELIGIOUS WORK

What are the specific religious needs? How can these needs be met? These are questions with which the Home Missionary Department of every denomination is confronted.

It would be necessary to make a thorough study of each individual community in order to answer these questions adequately. That is something it is hoped will be undertaken later. The present investigation is intended merely to give a general idea of conditions in the state.

One group of questions in the schedules was included with the aim in view of seeking to discover approximately the number of people living too far from the nearest church to attend regularly. Two hundred eighty-nine districts were reported having groups of people living more than four miles by a practicable route of travel from the nearest church. One hun-

dred fifteen districts reported all of its people thus situated. The figures for anything like an accurate estimate are not available. It is safe to say, however, making allowance for the fact that returns were received from only 56 per cent. of the districts in the state, that at least 25,000 or 30,000 people in Colorado live more than four miles by a practicable route of travel from the nearest church. Naturally many of these people live in small communities scattered over a large area making church work as it is usually done, impracticable. However, that is not true of all, as is indicated by the fact that one district, quoted above, with a population of 716 reports "seven or eight saloons, no church, one service per month". And another, also quoted above, with a population of 460 reports "The saloon is doing all that is being done".

Of the districts reporting people living more than four miles from the nearest church, 137 reported religious work as practicable among 192 groups. 74 districts reported religious work as impracticable. Of the 192 groups, 150 were reported as having a total of 8157 persons, an average per group of 54.

The denominational preference of 65 groups was expressed as shown by the following table.

TABLE XIII

	Number of Groups.		Per cent. of Total.
Methodist	19		
Methodist, South	1	20	30.8
Presbyterian		8	12.3
Congregational		7	10.9
Protestant		4	6.1
Undenominational		4	6.1
Baptist		3	4.6
Catholic		3	4.6
Adventist		2	3.1
Christian		2	3.1
Lutheran, German		1	1.5
United Brethren		1	1.5
No Preference		10	15.4
		65	100.0

SOCIAL AND FRATERNAL ORGANIZATIONS

One hundred twenty-four districts reported a total of 527 social and fraternal organizations. In the table below they are grouped according to their general tendencies and purposes.

TABLE XIV

	Number of organizations reported.	Per cent. of total.
Fraternal Organizations	331	62.8
Farmer's Organizations	53	10.1
Women's Clubs	39	7.4
Religious Organizations	12	2.3
Commercial Clubs	6	1.1
Ladies' Aid Societies	5	.9

Workingmen's Unions	2	.4
Educational and Literary Societies	2	.4
Political Organizations	1	.2
Undesignated	76	14.4
Total	527	100.0

From the schedules returned it is not possible to estimate the number of organizations in the state. However, the above table probably indicates in a general way the relative number of each class. It is quite evident that fraternal organizations are more numerous than any other type. One district replied, "We have several lodges"; another, "This town has all the leading lodges"; another still, "The town has every lodge known to mankind". These replies were considered too indefinite for tabulation, but they serve to indicate the important place held by fraternal organizations.

It would seem that the largest number of industrial organizations are farmer's associations of one sort or another, most of them granges. One county alone reports 25 granges.

Only two workingmen's unions were reported. This can not be taken as indicating the relative number. It can hardly be taken as meaning more than that the labor unions were not reported.

SIDELIGHTS

Some of the schedules returned were accompanied by remarks which throw light on the religious situation. Naturally these are colored by individual bias, then too they are too varied in substance and form to admit of tabulation, so that no generalization of value can be made from them. However, they have a value all their own, in that they afford an intimate view of local conditions hardly to be gained in any other way. A few are recorded below:

Religious Destitution and Indifference

"There are three schools in the district and Sunday School could be held in all if the people were interested. Some attend at ———— but a large number do not attend anywhere." (Population of district 150.)

"No one in the county, with the exception of a few here in———, takes the slightest interest in religious affairs. I could get no one to do any of the work and had to rely on the observations of my husband, who travels over the county in the capacity of assessor." This district with a population of 350 has one church organization of 12 members, a Sunday School of 50 members, and 7 lodges.

"No churches in the district. We have one Sunday School with generally from one to ten present, quite often only three. A Ladies' Aid Society has recently been formed to raise money for occasional preaching. Very few are interested in the religious part; others come for the social part." (Population not given.)

"The district has no church organization and no social or fraternal organizations. The residents divide between rifle and silt." (Population 200).

"There is very little unity of effort for the common good of the community among the members of the various denominations."

"The majority of people in this vicinity are not religiously inclined. There have been several attempts made to have services, but there seems to be a lack of interest." (Population 60.)

"This is an abandoned field. Four Sunday Schools have been organized by three different denominations within the last 10 years, and have failed through lack of attendance. Those who are religiously inclined attend church and Sunday School in ———. This community is badly in need of a Sunday School. However, the children will not attend." (Population 400.)

"Some 10 years ago there was a Union Church and Sunday School here. The building burned down a few years ago. The Presbyterians organized a Sunday School in 1910. This school was maintained only a few months. It was closed on account of lack of interest. The Catholic church building is closed." (Population 225.)

"This community has no religious service of any kind. The county Sunday School Association organized a Sunday School here in 1910, which met in the schoolhouse. The attendance was small—15 or 20—and the school was discontinued when the superintendent moved from the district." (Population 200.)

"Nothing is being done for the betterment of the people. No one will lead in any religious work." (Population 200.)

"Nothing is being done either socially or religiously." (Population 200.)

"Church interest is poor." (Population 150.)

"People do not wish preaching." (Population 200.)

"There is one christian in the district, and he is an Adventist." (Population 77.)

One district reporting a population of 2660, has, according to the report, one church of 30 members and one Sunday School of 40 members. The church receives Home Mission Aid. The only organizations mentioned under Social and Fraternal Organizations are "One dance hall and three moving picture outfits of low grade".

Another district reporting a population of 1000 has one church of 23 members, without a resident minister and without a church building. It has also one Sunday School of 60 members. This church receives $550.00 in Home Mission Aid.

Las Animas County is situated in the southwestern part of the state. The western part of the county is somewhat mountainous. The eastern part is mostly flat grazing country. It deserves special mention on two counts:

First—from this county seven undenominational churches were reported, whose ministers' salaries are paid by the Colorado Fuel and Iron Co. This may be altogether commendable, but in any event it presents a unique situation.

Second—the reports from eight districts make special mention of the saloon in the following terms: "The saloon is doing its work," (Populalation 460); "Saloon in full force," Population 160); "The saloon is doing good business," (Population 108); "Seven or eight sa-

loons, no church, one service per month," (Population 716); "The saloon is doing a hustling business," (Population 1760); "Nothing but one public dance hall and eight saloons," (Population 425); "The saloon is busy," (Population 129).

The saloon was mentioned in two other cases: One district with a population of 65 (Chaffee County) reports having two saloons. Another district, population not given (Douglas County), reports "Saloon the only social organization".

It should be noted that there was no question in the schedules referring to saloons. The above information came in response to an invitation at the end of the schedules to "add general statement as to social and fraternal organizations". It is therefore not possible to determine whether the conditions mentioned are general or local.

Scattered Population and Unfavorable Conditions

"We had a Union Sunday School a few months during the past two winters, but had to give it up. The most interested person moved away because of crop failure." (Population 66.)

"There is no work done here at present. Some 10 years ago we had a Sunday School and occasional preaching, but the people are so scattered that it is hard to get them together." (Population 56.)

"The work is somewhat irregular, depending upon weather and other conditions." (Population 80.)

"This is a very large district (ca. 1000 square miles) and information is not easily obtainable. There are three schoolhouses about 25 miles apart and three requests are pending for others." (Population of district, 560.)

"Two church buildings and schoolhouse are boarded up." (Population 20.)

"The Methodist Episcopal Church building has been abandoned. (Population 300.)

"The Catholic Church building has been abandoned." (Population 225.)

"The Field has been abandoned." (Population 400.)

"The schools had to close in this district on account of failure of crops. The people are in dire need of help to live." (Population not given.)

Specific Needs

Owing to the method of investigation adopted by the State Committee in Colorado, no letters from the laity were received touching upon this point. The three letters recorded below are obviously written by clergymen.

"We need mission Sunday Schools on all the Mesas." (Population 50.)

"A resident minister would be a great aid but the town would have to be yoked up with another field to make the support of a minister possible." (Population of district 250.)

"Broadman and Cheyenne Canon should have a Sunday School." (Population not given.)

Normal Conditions

As indicating rather favorable conditions and the spirit of progress the following are recorded.

"Almost all of the people in the county attend church services." (Population not given.)

"The grange is comparatively strong, and includes in its membership a large part of the adult life of the community." (Population 90.)

"We expect to start special work to interest the young people in a short time, and look for a considerable growth in both church and Sunday School during the coming year." (Population 250.)

"There have been no regular services here for several years, but the Sunday School is doing excellent work." (Population 175.)

"This district has good grammar school and high school, Carnegie library, 12 lodges, 3 parks, cog road to Pike's Peak, Mt. Manitou Incline Railway, Red Mountain Incline Railway, Cave of the Winds, Cliffdwellers, and Garden of the Gods. All of the above are in the school district. Manitou is a wealthy summer tourist town and is highly improved. (Population 1500, three churches with combined membership of 464, three Sunday Schools with combined enrollment of 256.)

"The people of the plains built the church themselves, all hands to the wheel and the spirit moving." (Population 217.)

CONCLUSION

Colorado is a comparatively new state and has been growing very rapidly. The northeastern part formed a portion of the Louisiana territory which came into the possession of the United States in 1803. Of the remainder of the state, the eastern part was annexed to the United States in 1845, and the western part in 1848.

The first white settlement in Colorado was made only 55 years ago. It was made at Denver by miners who had been attracted to the region by the discovery of gold. In 1861 Colorado became a territory and in 1876, without change of boundaries, Colorado became a state.

During the ten year period from 1870 to 1880 the population of Colorado increased 387.5 per cent. During the following decade (1880-1890) the increase in population amounted to 112.7 per cent. and during the last decade (1900-1910) the increase was 48. per cent. These figures become all the more significant when compared with the figures for the whole country. The increase in population in the United States during the last decade (1900-1910) was only 21 per cent.

Considering the phenomenal increase of population in Colorado, it is hardly to be expected that in the matter of religious activities the same increase should be shown immediately. It is true that Colorado falls below the average for the country as a whole in church membership and in Sunday School enrollment. It is also quite possible that during certain periods the increase in church membership has not kept pace with the increase in population. However, it would be far from the truth to say that the Christian forces are losing ground in Colorado. One fact alone, brought out by the United States Census Report of 1906, is a sufficient refutation.

In Part I of the special Census Report of 1906 on Religious Bodies, page 55, it is stated, that whereas in 1890 only 413,249 or 21 per cent of the population were reported as church-members, in 1906, 615,570 or 33.4 per cent. were reported as church-members. The corresponding percentages for the country as a whole are given as 32.7 and 39.1 respectively. In Colorado there was an increase in the ratio of church membership to population of 11.4 per cent., and in the United States only an increase of 6.4 per cent. The statement is therefore justified that from 1890 to 1906 the Christian churches in Colorado made definite gains and more than kept pace with the increase in population.

On account of the untold natural resources of Colorado which have hardly begun to be developed, it is highly probable that during the next half century Colorado will make even greater advances in material development than she has made during the past half century. To the Home Mission Boards of the Christian churches, therefore, Colorado presents a unique opportunity.

Report of the Special Committee

OF THE

Home Missions Council

On the Religious and Social Conditions

IN

NORTHERN CALIFORNIA

With tables, diagrams and explanatory statements based upon a general survey conducted by the Northern California Interdenominational Survey Committee.

1914, FEBRUARY

Home Missions and the West Series. Bulletin No. 4.

Already Published

BULLETIN NO. 1

Containing introductory matter, a general survey of the fifteen states included in the investigation, and the committee's report on Oregon.

BULLETIN NO. 2

The committee's report on North Dakota.

BULLETIN NO. 3

The committee's report on Colorado.

For further information and additional copies of Bulletin No. 4 *address the Committee, Room* 705, 156 *Fifth Avenue, New York City.*

A limited number of copies of Bulletins No. 1, 2 *and* 3 *are also available at the same address.*

General Survey of Western Fields
Home Missions Council
NORTHERN CALIFORNIA

This, the fourth Bulletin in the Home Missions and the West series, deals with California, one of the fifteen states included in the general survey undertaken by the Home Missions Council.

Bulletin Number One contained introductory matter, the following statement from which is reproduced here for the convenience of the reader:

A large proportion of the funds contributed to the treasuries of home mission boards and national societies is intended for and is applied to various forms of evangelization and church extension in the great states of the west. It was naturally an early concern of the Home Missions Council upon its formation to ascertain the status of the work in this territory. The Home Missions Council embraces the national boards and societies administering the home mission work of the various branches of the Protestant churches in the United States. Each Board was informed of the conditions of the work under its own supervision, but the formation of the Council revealed the possibility, and emphasized anew the need of assembling the facts for the field and the home mission force considered as a whole.

THE PROJECTED SURVEY

A special committee of the Council was appointed to take the matter in charge, perfect method, and push the effort along these new lines.

The Purpose

The aim is so far simply survey, the ascertaining of the facts. No comprehensive plan of denominational reorganization, or even of co-operation has been projected in this field. The first essential was considered to be the gathering of facts. This plan is prompted by common sense and grace as well as by the approved science of the day. A large proportion of those who have entered heartily into this survey are still firmly convinced that no scheme of administering home mission work which sacrifices complete denominational autonomy is possible, nor would be desirable were it possible. The future with its new light from ascertained and accepted facts is left to determine how much reorganization or co-operation is either desirable or possible.

The Method

During the autumn of 1911 a deputation of Board secretaries, representing their several Boards and the Home Missions Council met in prearranged "Consultations" members of state boards and committees, state and district superintendents and other field administrators of the home mission work, at designated centers in fifteen of the western states. A full day of consultation was held at each point. After the situation was as thoroughly canvassed as the knowledge and experience of those present

permitted, each conference selected a state survey committee composed of one or usually two representatives of each religious body co-operating.

The period January through June, 1912, was chosen for the inauguration of the survey. The further evolution of the plan is noted below.

The school district was chosen as the unit of investigation. The school districts are organized, and a limited experience had showed it possible to secure information from the school boards or officers.

A uniform schedule was used throughout, seeking information as to general social conditions, the number and strength of the churches of all names, and the destitution of communities in the matter of religious influences.

The returns were to be secured by correspondence with persons in immediate touch with the districts reported. Various plans were adopted for promoting this correspondence, some committees conducting all the correspondence from a central office and others apportioning responsibility for prescribed sections to the several members of the committee.

The Territory

Western states were selected as indicated above; for the reason that they are commonly known as the "home mission territory" and in them a large proportion of general home mission funds are expended.

These particular western states were chosen because practically all of the home mission work done in them is under the supervision of the religious bodies actively represented in the Home Missions Council. In the three large states of the Southwest, New Mexico, Texas and Oklahoma, which might naturally be included in the territory covered, the Southern Baptist Churches are largely represented. This body has officially declined to affiliate with the other religious bodies embraced in the Home Missions Council. It was felt that survey which did not enlist the co-operation of all, especially of the stronger branches of the Protestant churches, must prove unsatisfactory to all concerned.

Developments of the Plan

During the period originally designated for the survey complete returns were not secured from any of the fifteen states. The committees are still at work, and steps are being taken to insure the desired information from every district of certain typical states, while from the others returns are now or will eventually be at hand from a sufficient proportion of the districts to warrant generalizations for the entire state. In the meantime such information as is available is being prepared for general publication.

This survey is designed only to collect outstanding facts and reveal general conditions. It must be followed in each state, in each county and in each community by the application of the more intensive methods of scientific survey which have been worked out in the older and more populous states under home mission auspices. This more intensive method has proved of the highest scientific value, and has led to much wholesome reorganization of church enterprise where it has been applied. It can, as opportunity affords, be applied in these western states to larger or smaller areas. Already effort of this nature is projected at a few points.

The general survey, many students of home mission problems believe, might well be extended to other more or less homogeneous sections of the country, adapted in detail to varying conditions. It might precede or follow the more intensive study of segregated counties or communities in the general region.

Part II of Bulletin Number One presented a General Survey of the Fifteen States included in the investigation. None of that material is here reproduced. Copies of Bulletin Number One are still available and may be obtained upon application as directed on Page Two of this bulletin.

NORTHERN CALIFORNIA

The vastness of the state naturally makes it more difficult, than in states of a smaller area, to secure, through available means, complete returns from all sections. To lessen the difficulty the northern portion was assigned to one committee, and the southern portion comprising 10 counties to another. From the southern counties no returns are at hand. However, it was found desirable to present a report now, covering the state in a general way and giving attention in specific sections to those regions from which returns are in. If the committee in charge of the investigation in the southern counties is able to complete its work, arrangements may perhaps be made later for the tabulation and publication of its findings.

California was first visited by white men in 1542. A white settlement was made as early as 1769 by Franciscan Friars at San Diego and the mission Dolores established on the present site of San Francisco in 1776. It was in the second quarter of the nineteenth century that immigrants from the United States first began to pour in. These were numerous enough in 1846 to bring about a revolution against the Mexican Government to which the territory had belonged since 1822. In 1846 the American flag was raised at a number of important points, and in 1848 Mexico ceded her claims to the United States.

In 1850 California became a state and had in that year according to the official census a population of 92,597. During the first decade after 1850 the population increased 310.4 per cent. During the next four decades (1860-1900) the average rate of increase was 41.1 per cent, and during the last decade (1900-1910) the increase was 60.1 per cent. In view of the fact that the increase for the whole country was only 21.0 per cent. during the same period (1900-1910) this means a rather phenomenal growth. San Francisco with a population in 1910 of 416,912 is the largest city. There are only two other cities in the state—Los Angeles and Oakland—having more than 50,000 inhabitants. Five cities have from 25,000 to 50,000, 13 from 10,000 to 25,000, 10 from 5,000 to 10,000, and 34 from 2,500 to 5,000. This makes 65 cities in all with an aggregate population of 1,469,739 or 61.8 per cent. of the population of that state. During the decade from 1900 to 1910 the urban population increased 81.4 per cent. whereas the rural population increased only 34.5 per cent.

The land area of California exceeds in extent the total land area of New England, New York and Pennsylvania, but in 1910 the population of this same group of states was ten times as great as the population of California.

The topographical features of the state are determined largely by two mountains ranges—the Coast Range and the Sierra Nevada Mountains—both paralleling the coast. Between the two lies the great central valley, the northern part of which is drained by the Sacramento River and the southern part of which is drained by the San Joaquin River.

The figures in the first table are gathered from the United States census report of 1910. The table shows at a glance some of the more important characteristics of the state.

TABLE I

		CALIFORNIA.			CONTINENTAL U. S.		
		1910	1900	Per cent. of increase. 1900-10	1910	1900	Per cent. of increase. 1900-10
Area.	In square miles	155,652			2,973,890		
Population	Total	2,377,549	1,485,053	60.1	91,972,266	75,994,575	21.
	Per square mile	15.3	9.5		30.9	25.6	
	Urban	1,469,739	810,193	81.4	42,623,383	31,609,645	34.8
	Rural	907,810	674,860	34.5	49,348,883	44,384,930	11.2
	Foreign-born white	517,250	316,505	63.4	13,345,545	10,213,817	30.7
	Foreign-born white, per cent. of total	21.8	21.3		14.5	13.4	
Farming	Total number of farms	88,197	72,542	21.6	6,361,502	5,737,372	10.9
	Number of farms operated by owner	66,632	52,529	26.8	3,948,722	3,653,323	8.1
	Number of farms operated by manager	3,417	3,253	5.0	58,104	59,085	1.7
	Number of farms operated by tenant	18,148	16,760	8.3	2,354,676	2,024,964	16.3
	Value of all farm property	$1,614,694,584	$796,527,955	102.7	$40,991,449,090	$20,439,901,164	100.5
Manufacturing		(1909)	(1904)		(1909)	(1904)	
	Total number of persons engaged in	141,576	120,040	17.9	7,678,578	6,213,612	23.6
	Number of proprietors and firm members	8,077	7,402	9.1	273,265	225,673	21.1
	Number of salaried employees	18,203	12,283	48.2	790,267	519,556	52.1
	Number of wage-earners (average number)	115,296	100,355	14.9	6,615,046	5,468,383	21.
	Capital invested	$537,134,000	282,647,000	90.	18,428,270,000	12,675,581,000	45.4
	Value of products	$529,761,000	$367,218,000	44.3	$20,672,052,000	$14,793,903,000	39.7
Mining (Producing Enterprises)		(1909)			(1909)		
	Total number of persons engaged in	27,219			1,139,332		
	Number of proprietors and firm members	1,799			29,922		
	Number of salaried employees	2,062			44,127		
	Number of wage earners	23,358			1,065,283		
	Capital invested	$253,577,552			$3,380,525,841		
	Value of products	$63,382,454			$1,238,410,322		

The next table is made up of figures selected from Table I and arranged to show the relative importance of farming, manufacturing and mining in California and in the United States.

TABLE II

	California.	Continental United States.
Total number of farms	88,197	6,361,502
Number of wage-earners employed in manufacturing	115,296	6,615,046
Number of wage-earners employed in mining	23,358	1,065,283
Value of farm property	$1,164,694,584	$40,991,449,090
Capital employed in manufacturing	$537,134,000	$18,428,270,000
Capital employed in mining	$253,577,552	$3,380,525,841

A casual glance at the above table gives the impression that agriculture occupies a prominent place in California. However, a careful analysis of the figures reveals that agriculture is relatively less important in California than in the United States as a whole. In California twice as much money, roughly speaking, is invested in manufacturing as in mining and about 4½ times as much is invested in farm property as in mining. However, in the United States 6 times as much money is invested in manufacturing as in mining and 12 times as much is invested in farm property as in mining.

The diagram on the next page, based upon figures gathered from the census report of 1910, shows the relative importance of farming in Colorado and in the United States, also the relative amounts of capital invested in farming, manufacturing and mining in Colorado.

Twenty-eight per cent. of the land area of the state was reported to be in farms in 1910. The 1910 census shows a slight decrease in the total farm acreage, which may be explained, very probably, by changes in the classification of lands; but in the number of farms it shows an increase of 21.6 per cent. from 1900 to 1910 and in the value of farm property an increase of 102.7 per cent. Measured in terms of market value 31.9 per cent. of the total crop in California in 1909 consisted of fruit and nuts, 27.6 per cent. consisted of hay and forage, and 18.3 per cent. consisted of cereals.

California was backward in manufacturing for a number of years owing to the scarcity of fuel, but since the discovery of oil and the development of electricity manufacturing has increased rapidly. Among the more important industries of the state are lumbering, canning and preserving, petroleum refining, refining of beet sugar, wine industry and the manufacture of cement.

California is exceeded by only one state, Pennsylvania, in the amount of capital employed in mining, and by only one state, Colorado, in the production of gold.

BASIS OF TABULATION

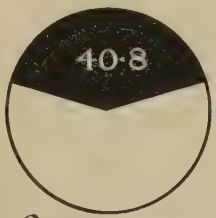
As mentioned in the introduction (see page 4) the school district was chosen as the unit of investigation by the Home Missions Council. Of the 3234 school districts in the state, 984 (30.4 per cent.) were heard from. This should not be taken as indicating the proportion of the state covered by the canvass for reports of some sort were received from 36 (62 per cent.) of

Farming in California and in The United States compared

California

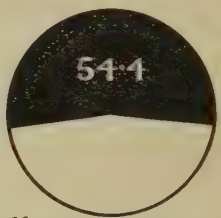
Percentage of Land in Farms.

United States



California

Percentage of Farm Land Improved



United States

California

Average Size of Farms

United States

Capital Invested

Millions of Dollars.

California

California

California.

DIAGRAM I.

the 58 counties in the state, and it is quite probable that the missing districts in the counties reporting are on the whole the less important.

TRANSPORTATION FACILITIES

The story of California's material development seems more like romance than history. Persons living in the eastern part of our country are inclined to take for granted that the west is primitive and backward. In point of railway transportation at least the facts prove that California ranks high. It was stated above that the area of California exceeds the total area of the New England states, New York and Pennsylvania. According to the report of the Interstate Commerce Commission, in 1911 the railway mileage of California was 28.4 per cent. of the railway mileage of that territory. The comparison so far does not seem favorable to California, but considering further that the population of the same territory is ten times as great as the population of California, it appears that the ratio of railway mileage to population is 2.8 times as great in California as in the New England States, New York and Pennsylvania taken together. This does not mean that California has better railway service than the east, but it does mean that prodigious efforts have been made in California to provide adequate means of transportation.

California also has many miles of electric roads. It is important to note that, according to the report of the National Conservation Commission in 1908, compiled by the Census Bureau, California in that year developed more electric power, in terms of horsepower, than any other state in the union with the exception of New York.

The several hundred miles of sea coast and the lower, navigable portions of the Sacramento and San Joaquin rivers increase enormously the possibilities for cheap transportation in the state.

In this investigation it was sought to discover in a general way to what extent the ordinary means of travel are to be found. To the question, "Is the district traversed by a railway?" 952 replies were received. Three hundred fifty-two (37 per cent.) were affirmative and 600 (63 per cent.) were negative. Thirty-two of the districts replying to other questions failed to reply to this.

To the question, "Are there good wagon-roads in the district?" 879 replies were received. Seven hundred forty-seven (85 per cent.) of the districts replied "yes," 61 (7 per cent.) replied "no," and 71 (8 per cent.) replied "fair." One hundred five of the districts replying to other questions failed to reply to this.

POPULATION

Foreign-born

The question in the schedules dealing with the number of residents in each district of foreign birth did not bring exactly the information desired and yet some valuable information was gained.

TABLE III

141	districts	reported	the	presence	of Italians
114	"	"	"	"	" Portuguese
97	"	"	"	"	" Germans
68	"	"	"	"	" Japanese
51	"	"	"	"	" Chinese
39	"	"	"	"	" French
38	"	"	"	"	" Swedes
32	"	"	"	"	" Danes
28	"	"	"	"	" Spaniards
151	"	"	having no residents of foreign birth		

To supplement this statement, figures from the United States census report of 1910 for the population of foreign birth, are here added.

TABLE IV

Country in which born.	Number.	Per cent. of total.
Austria	17,165	2.9
Belgium	1,464	.3
Bulgaria, Servia, Montenegro	880	.2
Canada, French	3,109	.5
Canada, Others	41,568	7.1
China	27,764	4.7
Cuba and other West Indies	854	.2
Denmark	14,209	2.4
England	48,703	8.3
Finland	6,159	1.1
France	17,407	3.0
Germany	76,307	13.0
Greece	7,920	1.4
Hungary	3,304	.6
Ireland	52,478	8.9
Italy	63,615	10.8
Japan	38,214	6.5
Mexico	33,694	5.7
Netherlands (Holland)	2,304	.4
Norway	9,952	1.7
Portugal	22,539	3.8
Roumania	1,120	.2
Russia	16,610	2.8
Scotland	13,695	2.3
Spain	4,229	.7
Sweden	26,212	4.5
Switzerland	14,521	2.5
Turkey in Asia	3,709	.6
Turkey in Europe	812	.2
Wales	2,416	.4
All other countries	13,499	2.3
Total	586,432	100.0

Diagram 2 on the next page is based upon Table IV. It shows the relative number of foreign-born persons in California by country of birth, also the relative number of native-born and foreign-born persons in California and in the United States.

Foreign Born Population

according to country of birth; also the relative number of foreign born and native born in California and in the United States.

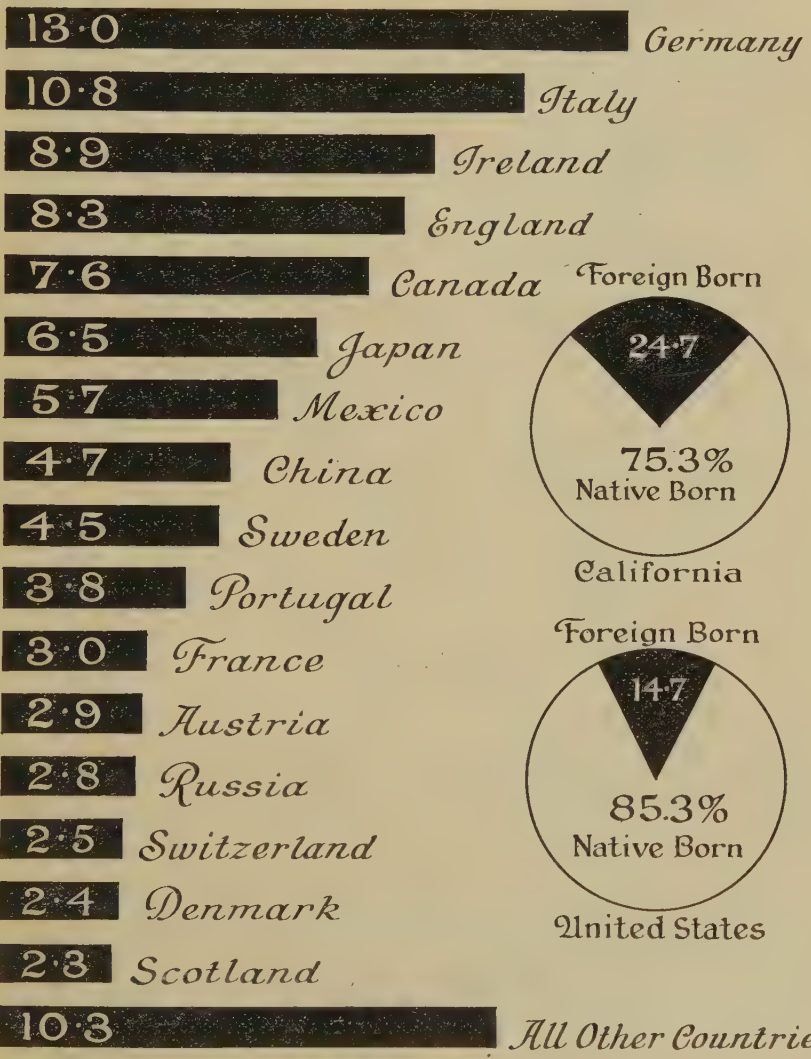


DIAGRAM 2.

Analysis of the above figures shows: that 285,428 (48.6 per cent.) of the 586,432 persons of foreign birth are English-speaking or of Teutonic stock,—that is were born in the British Isles or Canada (English-speaking), in Germany or the Netherlands, or in one of the Scandinavian countries; that 381,361 (18.3 per cent.) were born in the South European countries Italy, France, Spain and Portugal; that 38,214 (6.5 per cent.) were born in Japan, and 27,764 (4.7 per cent.) were born in China.

Diagram 3 is a translation of the above paragraph into graphic form. It shows the relative number of foreign-born persons in California according to selected nationality groups.

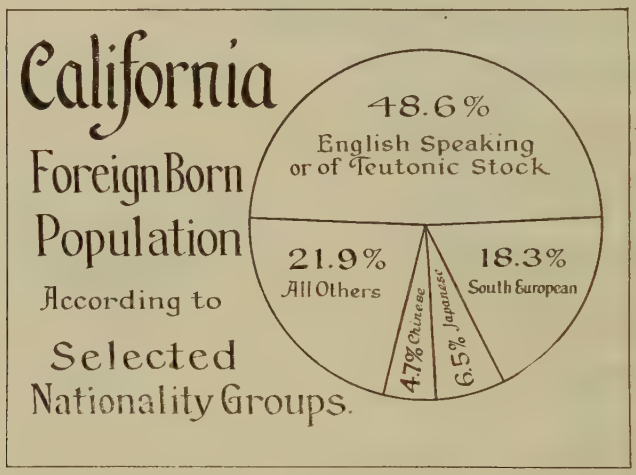


DIAGRAM 3.

TABLE V

	California.	United States.
Total number of aliens admitted	33,506	1,017,155
Admitted immigrant aliens	28,905	838,172
Admitted non-immigrant aliens	4,601	178,983

Native-born

Table VI, taken from the census report of 1910, gives a classification of the native-born population according to the state in which born; and figures are added to facilitate comparison with the foreign-born population and with the total population of Colorado.

TABLE VI

Residents of California in 1910 born in.	Number.	Per cent. of total population.
California	903,996	38.0
Illinois	87,291	3.7
New York	79,992	3.4
Missouri	67,786	2.9
Ohio	66,128	2.8
Iowa	54,960	2.3
Pennsylvania	51,304	2.2
Indiana	41,288	1.7
Kansas	35,115	1.5
Michigan	34,236	1.4
Massachusetts	28,115	1.2
Wisconsin	28,013	1.2
Texas	21,313	.9
Kentucky	19,967	.8
Minnesota	19,372	.8
Nebraska	18,370	.8
Oregon	17,330	.7
Maine	16,547	.7
Tennessee	15,378	.6
Colorado	14,510	.6
All other states	146,221	6.1
State not specified	15,759	.7
United States	1,782,991	75.0
Outlying possessions	8,126	.3
Total native-born population	1,791,117	75.3
Total foreign-born population	586,432	24.7
Total population of California	2,377,549	100.0

It appears from the above figures that 1,621,011 persons (64.2 per cent. of the total population of the state) were born in one of the states mentioned individually above and 903,906 (38 per cent.) were born in California.

Diagram 4, on the next page is based upon Table VI. It shows graphically the origin of the population of California.

CHILDREN OF SCHOOL AGE

In the Home Missions Council survey 958 districts reported a total of 152,980 children of school age, an average per district reporting of 160. Naturally these figures are incomplete. However, they are probably very nearly correct for the districts reporting. If we suppose the average per district reporting to be the same as the average for all of the districts in the state, there would be a total of 160x3234 or 517,440 children of school age in the state. According to the United States census report there were in 1910, 555,554. In 1912 there were probably a few thousand more. The census figure is somewhat larger than the figure of this survey. Allowance must be made, however, for the fact that in this survey the figures given were in a number of cases for school attendance instead of for children of school age.

To supplement this information a table is here added giving further official 1910 census figures for the state.

Population of California according to place of birth.

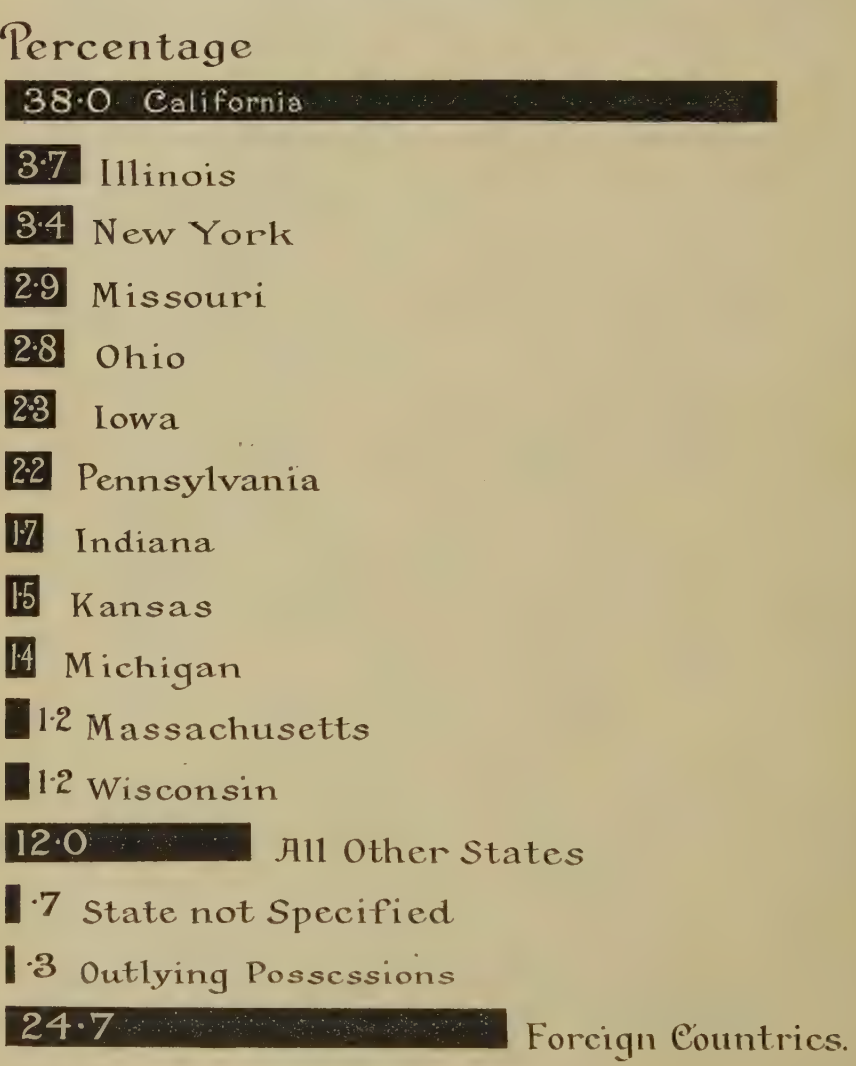


DIAGRAM 4.

TABLE VII

	CALIFORNIA.			U. S.
	Total number of children of school age.	Total number of children attending school.	Per cent. attending school.	Per cent. of children attending school.
6-20 years of age	555,554	361,077	65.0	62.3
6-9 " " "	139,639	109,378	78.3	73.5
10-14 " " "	173,945	163,142	93.8	88.2
15-20 " " "	241,970	88,557	36.6	32.9
Under 6 years of age		6,788		
21 years of age and over		9,801		
Native parentage, white	296,850	205,043	69.1	66.9
Foreign or mixed parentage, white	196,467	129,155	65.7	64.7
Foreign-born, white	43,405	17,815	41.0	39.2
Negro	4,732	2,936	62.0	47.3

A most casual glance at the above table shows that in school attendance California ranks high, higher than the average for the country as a whole.

Comparison with the corresponding table in the Colorado Bulletin, which is Bulletin Number 3 in this series, brings out several interesting points. Sixty-five per cent. of the children in California from 6 to 20 years of age attend school, whereas 68.4 per cent. of the children of the same age in Colorado attend school. For children from 6 to 14 years of age the percentages are practically the same, varying less than one per cent. For children from 15 to 20, however, the percentages vary considerably. Of this group only 36.6 per cent. in California attend school, whereas 40.7 per cent. in Colorado attend school. The percentages for Negroes are practically the same, varying less than one per cent. There is considerable difference, however, in the percentages for foreign-born white children, and for those of foreign or mixed parentage, white. The percentages are respectively, 41. and 65.7 for California and 46. and 69.1 for Colorado. There is a difference of about 4 per cent. in favor of Colorado. Though it would be hazardous to give an offhand explanation of this difference, it might be mentioned as significant that the North European element constitutes a larger proportion of the foreign-born population of Colorado than of California.

The percentage of illiterates according to the latest census report is exactly the same in California as in Colorado,—3.7 per cent.; and, as was stated in the Colorado Bulletin, this figure is considerably less than the figure for the whole country, which is 7.7 per cent.

SUNDAY SCHOOLS

Whether the Sunday Schools of the state are meeting adequately present needs is one of the important questions this investigation was undertaken to answer. As was fully explained on page 5 the Home Missions Council survey covers only Northern California, and even the returns from this

portion of the state were not complete. However, the replies received to the questions relating to Sunday Schools, are probably correct in the main for the districts reporting.

Sunday Schools Connected with Churches

A total of 1140 churches was reported. Of these 878 reported having Sunday Schools. Eight hundred eight Sunday Schools were reported as having a total enrollment of 80,003, an average per Sunday School of 99. If the 70 Sunday Schools not reporting enrollment be supposed to have the same average, the 878 Sunday Schools reported would have a total enrollment of 86,930.

Independent Sunday Schools

Sixty-five independent Sunday Schools were reported, of these 17 were denominational and 48 undenominational. Sixteen denominational Sunday Schools reported a total enrollment of 402, an average per Sunday School of 25; and 32 undenominational Sunday Schools reported a total of 969, an average per Sunday School of 32. Altogether the 48 independent Sunday Schools reported a total enrollment of 1371, an average per Sunday School of 28.6. If the 17 independent Sunday Schools not reporting enrollment had the same average, the total enrollment for the 65 independent Sunday Schools reported would be 1857.

On the basis of the foregoing, all of the Sunday Schools reported, including Sunday Schools connected with churches and independent Sunday Schools, would have a total enrollment of 88,787. These Sunday Schools were reported from 984 districts or 30.4 per cent. of the school districts in the state. On the supposition that the conditions found in the districts reporting prevail also throughout the remainder of the state, 88,787 would represent 30.4 per cent. of the total Sunday School enrollment of the state, and the total Sunday School enrollment of the state would then be 292,062. This varies only slightly from the figures given in the special census report of 1906, and allowing for natural increase from 1906 to 1912 it becomes more nearly correct. According to the census report of 1906, California had in that year a total of 250,312 Sunday School scholars, and a total enrollment including officers and teachers of 276,791. If the above estimate (292,062) be taken to include officers and teachers as well as scholars, and the proportion of officers and teachers to scholars be supposed to be the same in 1912 as in 1906 then it may be estimated that there were about 264,122 Sunday School scholars in 1912. This figure (264,122) represents 47.5 per cent. of 555,554 (the total number of children from 6 to 20 years of age in California in 1910).

The above figures seem to indicate that a large proportion of the children in California attend Sunday School. However, the ratio of Sunday School attendance to population is not as high in California as in the United States. According to the official estimates of the Census Bureau the United States had in 1906 a population of 84,246,252 and California a population of 1,648,049. In the same year, according to the special religious census, the United States had 15,337,811 Sunday School scholars. If the ratio of Sun-

day School scholars to population were the same in California as in the United States, California should have had 300,043. As stated above she had only 250,312 which is 49,711 or 16.6 per cent. less.

CHURCHES

Altogether 1140 churches were reported from the 984 school districts in Northern California upon which this study is based. This figure (1140) represents 39.3 per cent. of 2897, the total number of churches in California in 1906 according to the special religious census report of that year. As only 30.4 per cent. of the school districts in the state sent in reports (see above page 7) it would seem that the number of churches reported, is very nearly correct for the districts reporting.

The following table includes a complete list of the churches reported grouped according to denomination, also the figures of the special census report of 1906.

TABLE VIII

	Home Missions Council Survey for Northern California.			U. S. Census Report of 1906 for California.	
	Number of churches.		Per cent. of total.	Number of churches.	Per cent. of total.
Adventist, Seventh Day	40				
Adventist, Danish	1				
Adventist, German	1	42	3.7	109	3.7
Baptist	72				
Baptist, Chinese	9				
Baptist, Colored	4				
Baptist, Danish	2				
Baptist, Finnish	2				
Baptist, German	3				
Baptist, Independent	1				
Baptist, Japanese	1				
Baptist, Missionary	1				
Baptist, Russian	1				
Baptist, Scandinavian	4				
Baptist, South	1				
Baptist, Swedish	4	105	9.2	217	7.5
Congregational	83				
Congregational, Armenian	1				
Congregational, Chinese	4				
Congregational, Japanese	4				
Congregational, Swedish	1	93	8.1	214	7.4
Disciples	40	40	3.5	163	5.6
Evangelical Ass'n., German	8	8	0.7	16	.6
Lutheran	6				

Lutheran, Danish	10				
Lutheran, Finnish	2				
Lutheran, German	21				
Lutheran, Norwegian	4				
Lutheran, Scandinavian	1				
Lutheran, Swedish	9				
Lutheran, Swedish Mission	5	58	5.1	121	4.2
Methodist Episcopal	192				
Methodist Episcopal, Chinese	1				
Methodist Episcopal, Colored	6				
Methodist Free	4				
Methodist Episcopal, German	2				
Methodist Episcopal, Italian	1				
Methodist Episcopal, Japanese	5				
Methodist Episcopal, Portugese	1				
Methodist Episcopal, Scandinavian	1				
Methodist Episcopal, South	32				
Methodist Episcopal, Swedish	1	246	21.6	697	24.1
Presbyterian	126				
Presbyterian, Armenian	2				
Presbyterian, Chinese	2				
Presbyterian, Cumberland	3				
Presbyterian, Japanese	2				
Presbyterian, United	3	138	12.1	325	11.2
Protestant Episcopal	88				
Protestant Episcopal, Chinese	2				
Protestant Episcopal, Japanese	2	92	8.1	223	7.7
Reformed, Dutch	1				
Reformed, German	1	2	.2	1	.1
Roman Catholic	169	169	14.8	346	11.9
Miscellaneous.					
Armenian, Orthodox	2				
Apostolic Faith	2				
Bethel Mission	1				
Beulah Chapel	1				
Brethren, Plymouth	3			25	.9
Brethren, United	12			24	.8
Buddhist, Japanese	3				
Chinese, Free	1				
Christian and Missionary Alli.	1				
Christian Science	36			35	1.2
Christian Science, Reformed	1				
Church of Christ	7				
Church of God	4				
Dunkard	7			26	.9
Esoteric	1				
Ethical Society	1				
Friends	3			15	.5
Gospel Assembly, Free	1				
Gospel Hall	2				
Gospel Tabernacle	2				
Greek Catholic	2			30	1.0
Jewish	1			28	1.0
Latter Day Saints	4			4	.1
Latter Day Saints, Reorganized	3			10	.3
Mennonite	4			2	.1

Millenial Dawn	1				
Nazarene	1				
New Thought	1				
Peniel Mission	1			8	.3
Pentecostal	3			23	.8
Peoples Church	1				
Salvation Army	7			33	1.1
Spiritualist	2			25	.9
Theosophical	1			15	.5
Undesignated	4				
Union	13				
Unitarian	6			19	.6
Volunteers of America	1	147	12.9	4	.1
Others				130	4.5
Total		1140	100.0	2897	100.0

In the next table which is based upon that part of Table VIII taken from the government census report, the church organizations are grouped to show the relative strength of the larger denominations, and also to indicate the relative number of Protestant and Roman Catholic church organizations in the state.

TABLE IX

Organizations.	Per cent. of total.
Adventist	3.7
Baptist	7.5
Congregational	7.4
Disciples	5.6
Lutheran	4.2
Methodist	24.1
Presbyterian	11.2
Protestant Episcopal	7.7
Other Protestant Bodies	8.3
Total Number of Protestant Bodies	79.7
Roman Catholic	11.9
Other Organizations	8.4
	100.0

The first part of Diagram 5 is a translation of Table IX into graphic form.

Church Membership

Of the 1140 churches reported, 919 reported a total membership of 228,927, an average per church reporting of 249. According to the special census report of 1906, 2840 churches reported a total membership in that year of 611,464, an average per church reporting of 215. From the above it appears that only 32.3 per cent. of the churches reporting membership for the special census of 1906, reported membership for the Home Missions Council survey; but the total membership reported for the Home Missions Council survey represents 37.4 per cent. of the total membership reported for the census of 1906. In view of the fact that returns came in from only 30.4 per cent. of the school districts in the state, it would seem that the mem-

bership reported in the Home Missions Council survey is correct in the main for those districts in northern California from which reports were received.

The ratio of church membership to population is a little higher in Continental United States than in California. Using the official Census Bureau estimates mentioned above on page 16, for the population of California and the United States in 1906, which are respectively 1,648,049 and 84,246,252, and the official figure of the special census report of 1906 for church membership in the United States which is 32,936,445, it follows that if the ratio of church membership to population were the same in California as in the United States, California should have had in 1906 a church membership of 644,312. According to the census report she had only 611,464 or 32,848 (5.1 per cent.) less.

The following table from the census report of 1906 shows the relative number of church members, Protestant and Roman Catholic, and the relative number of persons not reported as church members, in California and in the United States.

TABLE X

	California.	Continental U. S.
Church membership, total per cent.	37.1	39.1
Per cent. of Protestants	14.3	24.1
Per cent. of Roman Catholic	21.5	14.3
Per cent. of all others	1.3	.7
Per cent. not reported as church members	62.9	60.9

The second part of Diagram 5 is a translation of Table X into graphic form.

The next table, based upon Table IX and Table X is included to bring out the rather interesting point that in the number of church organizations the Protestant churches lead by a wide margin, but in church membership the Roman Catholic church leads.

TABLE XI

	Church Organizations. Per cent. of total.	Church Membership. Per cent. of total.
Protestant	79.7	40.5
Roman Catholic	11.9	55.9
Others	8.4	3.6
	100.0	100.0

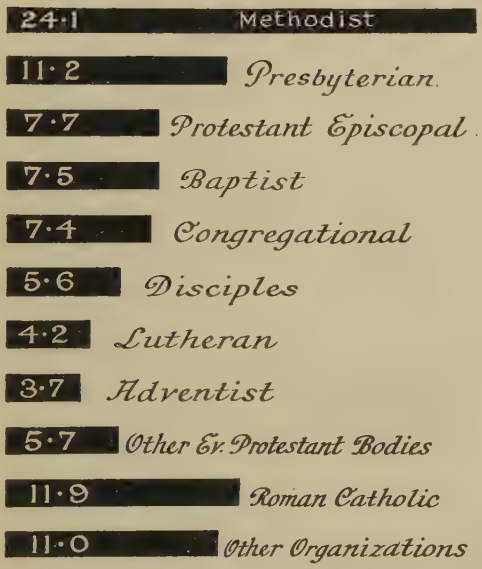
One reason for this seeming discrepancy is that the individual Roman Catholic parishes are on the whole larger than the individual Protestant parishes. Another reason is, no doubt, that Roman Catholic churches include children as members, whereas that is contrary to the custom of most of the Protestant churches.

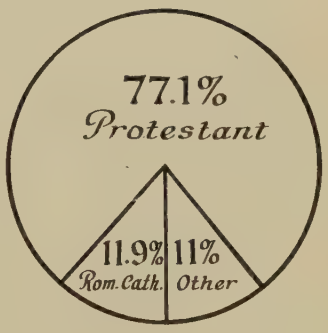
Residence of Pastor

One thousand eighteen replies were received to the question, "Is the pastor usually resident in the community?" 693 (68.1 per cent.) were affirmative, and 325 (31.9 per cent.) were negative.

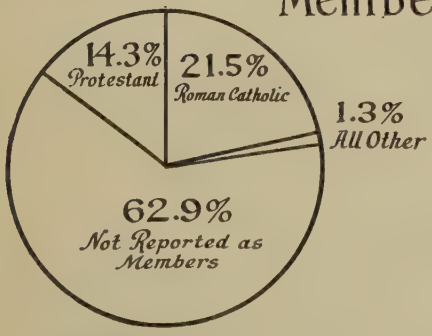
Church Organizations and Church Membership in California

Organizations: California

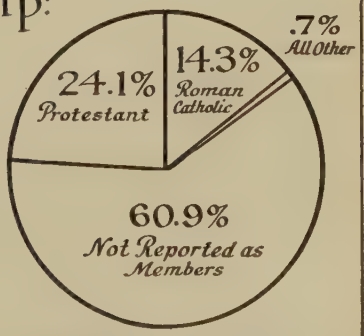




Membership:



California:



United States:

DIAGRAM 5.

Church Building

One thousand eighteen replies were received to the question, "Has the church a building?" 877 (86.1 per cent.) were affirmative, and 141 (13.9 per cent.) were negative.

Preaching Services

To the question, "How many preaching services are held each month?" 987 replies were received. A detailed statement follows:

TABLE XII

	Number of organizations reporting	Per cent. of total.
Daily preaching services per month	13	1.5
12-15 " " " "	22	2.5
8-10 " " " "	472	53.9
4-5 " " " "	220	25.2
3 " " " "	7	.8
2 " " " "	69	7.9
1 " " " "	37	4.2
Irregular " " " "	35	4.0
Total	875	100.0

Of the 875 churches reporting preaching services 727 (83.1 per cent.) have four or more regular services each month, and 148 (16.9 per cent.) have three services a month or less.

The following table is included to facilitate comparison of the last three items.

TABLE XIII

Per cent of churches reporting, having pastor in residence	68.1 per cent
Per cent of churches reporting, having church buildings	86.1 per cent
Per cent of churches reporting, having 4 or more services per month	83.1 per cent

The first part of Diagram 6 is a graphic representation of Table XIII.

Languages Employed in Church Services

The question, "What languages are commonly employed in the services?" elicited 987 replies. They are as follows:

TABLE XIV

Churches Using.	Number.	Per cent. of Total.
English	860	87.2
English and Armenian	1	.1
English and Chinese	5	.5
English and Danish	5	.5
English and German	3	.3

English and Indian	1	.1
English and Italian	3	.3
English and Portuguese	5	.5
English and Scandinavian	1	.1
English and Swedish	1	.1
English and Welsh	1	.1
Armenian	5	.5
Chinese	8	.8
Danish	8	.8
Finnish	3	.3
German	31	3.2
Italian	2	.2
Japanese	16	1.6
Norwegian	3	.3
Portuguese	2	.2
Russian	2	.2
Swedish	21	2.1
	987	100.0

It appears from this table that of the 987 churches, reporting on the language commonly used in church services, 860 (87.2 per cent.) use the English language exclusively, 868 (89.8 per cent.) use the English language either partially or altogether, 101 (10.2 per cent.) use some foreign language exclusively, and 127 (12.8 per cent) use some foreign language either partially or altogether.

Home Mission Aid

To the question, "If receiving home mission aid, how much was received this year from all sources outside the community?" 284 replies were received. Of these 284 churches, 133 reported receiving no home mission aid, and 151 reported receiving a total of $50,739, an average per church reported as receiving aid of $336.

SUMMARY OF CHURCH AND SUNDAY SCHOOL ACTIVITIES

TABLE XV

	Number.	Per cent of total.
Number of districts having churches and Sunday Schools	276	28.0
" " " " " only	34	3.5
" " " " " Sunday Schools only	42	4.3
" " " " " no religious activity	363	36.9
" " " failing to report	269	27.3
Total number of districts reporting	984	100.0

From the above table it appears that 31.5 per cent. of the districts reporting have churches and that 32.3 per cent. have Sunday Schools. The 269 districts failing to reply to this question, very probably, in the vast majority of cases had no religious activity to report.

The second part of Diagram 6 gives in graphic form the information contained in Table XV.

Religious Activities in California,

Churches:

School Districts:

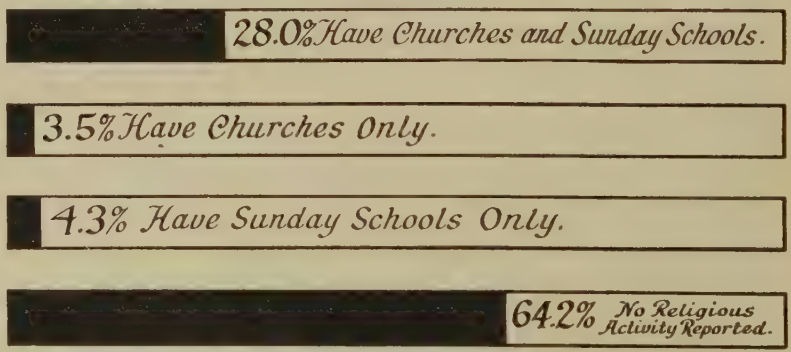

28.0% Have Churches and Sunday Schools.
3.5% Have Churches Only.
4.3% Have Sunday Schools Only.
64.2% No Religious Activity Reported.

DIAGRAM 6.

RELIGIOUS DESTITUTION

Table Number XV cannot be taken as indicating the number of people in the state who are being reached by the churches, for according to the special census report of 1906 (see Table X, page 20) 37.1 per cent. of the people of the state were church members in that year. The figures in Table XV, however, would seem to indicate in a general way the proportion of the inhabited area of the state which is supplied with churches so located as to be within easy reach of the people. Naturally, some districts not reported as having churches are within easy reach of churches in adjoining districts; and on the other hand certain portions of some of the districts having churches are remote from all churches.

One group of questions was included to discover if possible the number of persons in the state living too far from the nearest church to make regular attendance practicable. In answer to these questions 198 (20.1 per cent.) of the 984 districts sending in returns reported having groups of people living more than four miles by a practical route of travel from the nearest church; and 151 of these districts reported a total of 14,446 persons thus situated. As only 30.4 per cent. of the school districts in the state were heard from, it may be given as a conservative estimate that 14,446 represents somewhat less than 30.4 per cent. of the people living more than four miles from the nearest church, and that the total number of people in the state living more than four miles from the nearest church exceeds 47,520.

Of the districts replying to this question, 72 reported having 83 groups among which religious work is practicable, and of these 83 groups, 57 reported having a total of 4,990 persons, an average per group of 88.

The denominational preference of 57 groups was expressed as indicated by the following table.

TABLE XVI

Denomination preferred.	Number.	Per cent. of total.
Methodist	10	17.5
Roman Catholic	10	17.5
Presbyterian	9	15.8
Protestant	7	12.3
Baptist	5	8.8
Congregational	3	5.2
Union	3	5.2
Disciples	2	3.5
Adventist	1	1.8
Christian Science	1	1.8
Lutheran	1	1.8
Protestant Episcopal	1	1.8
Unitarian	1	1.8
No Preference	3	5.2
	57	100.0

SECULAR ORGANIZATIONS

One hundred forty-seven districts reported having secular organizations of one sort or another. A complete list of these organizations is given

below in which they are grouped according to their general tendencies and purposes.

TABLE XVII

Organizations.	Number.	Per cent of total.
Athletic	3	.4
Educational	13	2.0
Civic	20	3.0
Commercial	17	2.6
Farmer's	14	2.1
Fraternal	398	60.1
Ladies' Aid	10	1.5
Musical	5	.8
Political	3	.4
Religious	18	2.7
Social	2	.3
Workingmen's Union	1	.2
Women's Clubs	99	15.0
Others	59	8.9
	662	100.0

The above table does not give a complete list of the organizations in the 984 school districts upon which this study is based, nor even of the organizations in the 147 districts reporting organizations. It does, probably, indicate in a general way the relative number in each class,—for instance, Fraternal organizations are evidently more numerous than any other type.

SIDELIGHTS

In addition to the information contained in the schedules which has been already accounted for, some of the schedules were accompanied by letters. These are in many cases colored by individual bias; then also they are too varied in substance and form to admit of tabulation; however, they have a value all their own, in that they afford an intimate view of local conditions hardly to be gained in any other way. A few of these letters are recorded below:

Indifference to Religion

"People are farmers and stockmen, sober and industrious, but take small interest in religious matters." (Population of district 54.)

"There are no churches or Sunday Schools in this district. About one-fourth of the population is Catholic. Of the remainder but few attend any churches services." (Population 130.)

"The residents are nearly all miners. There is not a Sunday School or church here of any kind, but three lodges flourish. Two saloons and a dance hall afford the principal amusements it seems." (Population 40.) It seems strange that a school district with a population of only 40 should be able to support three lodges and two saloons. The explanation is probably that some of the patrons live in adjoining districts.

"There used to be a Sunday School, but it soon ran out. It has been

impossible so far to get enough people to take an interest in religious work to make it practicable." (Population 100.)

"Several attempts have been made to open a Sunday School, but they have proved unsuccessful. Nothing seems to stay except the Saturday night dance which usually continues until Sabbath morning." (Population 100.)

"There has never been people enough to keep up church of any denomination in the valley. At one time we had services twice a month, but not enough people attended to pay the minister." (Population 125.)

"There are no churches. Occasionally a traveling minister has talked here, but very few have attended." (Population 200.)

"We used to have services every Sunday and our Sunday School used to run as high as 50 scholars, but we have not had services or Sunday School for a year." (Population 500.)

"There are only two or three who ever attend any church. One is a Catholic and the other an Adventist." (Population 40.)

"A Methodist minister from an Indian Mission organized a Sunday School here, but there was so little interest taken that it soon died." (Population 105.)

"I am sorry to say there is not a church of any denomination in this district. At least a dozen of my pupils (in the public school) have had no religious training whatever." (Population 550.)

"None of the six attending the Sunday School which was opened last March had received any religious instruction previous to that time. Not more than three persons in the district are known to ever attend religious services." (Population 39.)

"I have six children in my school (public school) from six to 14 years of age, none of whom have ever been in a church." (Population 63.)

"People do not go to church regularly, so the pastor often comes to preach but does not find an audience. He is well liked by the people, but they have gotten into this careless way about attending services." (Population 111.)

"Very few people here attend services of any kind." (Population 225.)

"Granges, lodges, orders and societies far outnumber the churches." (Population 7817.)

One district with a population of 2300 reports one Roman Catholic Church, membership not given, one Methodist Episcopal Church, with a membership of 78, and a clubhouse maintained by the railroad. The comment is added: "The pastor (Methodist Episcopal) is completely discouraged. Lodges and the social dance claim the people."

Unfavorable Conditions

"This community is on a railroad line. However, it should be noted that no place in the county has railroad connections with the world outside of the county." (Population 883; two small churches having a combined membership of 71.)

"No churches nor services of any kind closer than 25 miles. We are out in the wilderness. Oh, you missionaries!" (Population 50.)

"Very few families have their permanent home here." Population about 175.)

"The McCloud River Railroad Company owns this town and everything and everybody in it. The town is maintained by and for the company, —the hotel, store, clubhouse, drug store, everything but the postoffice. The mills are operated day and night." (Population 1500; one Roman Catholic Mission; one Methodist Episcopal Church with a membership of 28.)

"The people who live here are so separated and in the winter have such bad roads that it is hard to get them together. Ministers from nearby towns have tried holding Sunday afternoon meetings in the schoolhouse, but the attendance has been too light to pay them to come so far." (Population 50.)

Another obstacle to progress in religious organization, common to many small districts, is brought out by the report from one district having a population of 81. Several denominations are represented, each by a few families, but none of them are sufficiently strong to maintain a church organization, and all of them are sufficiently antagonistic to every other than its own to make a united effort impossible. The report reads: "The Baptists tried once to organize a Sunday School, but most of the families are bitterly opposed to the Baptists. If they lean towards any denomination it is the Methodist. They (the Methodist) might succeed in doing something, but it is doubtful."

The same difficulty is brought out by the following report from a district with a population of 51: "There is no church nor Sunday School in this district. The people are of different religious beliefs,—hardly two of the same church. We are all six or eight miles from the nearest church."

This condition of denominational antagonism, however, is not universal as is evidenced by the following report from a district with a population of 175: "Our church is undenominational. We are six miles from ———, and the pastor who is a Baptist comes from there every Sunday. We meet in the schoolhouse."

"There are no churches nor Sunday Schools in the district. It might be that sometime in the near future a religious meeting or Sunday School might be tried but not now. There are two factions, and we don't want any complications." (Population 42.)

The two following comments are included because of their reference to the public school: "There are no churches nor organizations of any kind in the district. At one time there was a very active W. C. T. U. but it has disbanded. Now nothing except the school seems to hold people together." (Population not given.)

"The Adventists are now establishing graded schools with the aim of removing all of their children and young people from the public schools, these schools having discarded the word of God." (Population 800).

Churches Accessible in Adjoining Districts

The fact that a school district reports no religious activities is not proof positive that in that district religious matters are being neglected. Some districts having neither church nor Sunday School are so located that the people are within easy reach of churches and Sunday Schools in adjoining districts, as the following comments indicate:

"There are no churches or Sunday Schools in this district. All attend at C. which is only two and one-half miles away." (Population 137.)

"There is no Sunday School nor church in our district, but the next district is only a mile from the schoolhouse, and in this district there are lodges and a church attended by people from our district." (Population not given.)

"There is no church organization in the district, but prayer-meeting is held in the schoolhouse once a week. When the next district, which is only three miles away, has a pastor, there are services here in the schoolhouse twice a month. Almost everyone attends Sunday School." (Population 100.)

"There are no churches in this school district, but our people can easily attend Sunday School and church services in the nearby districts and towns if they so desire." (Population 125.)

"This district is only a few miles from ———, a town that is well supplied with churches, lodges and community societies. The roads are good and it is not difficult for the residents to attend religious services there, which many of them do." (Population 120.)

Need and Opportunity

"There is certainly plenty of ground for seed-sowing, but it seems that the ground is stony." (Population 75.)

"A Sunday School using Congregational literature was held regularly at the schoolhouse with sometimes as many as 40 attending. This is a good field for missionary work." (Population 169.)

"We have no church or Sunday School in our district, but would like very much to have both." (Population 90.)

"A Sunday School is sadly needed, but would have to be supported entirely from outside sources. All the Indians would attend, the whites would not. The Indians are eager for religious training and need it sorely." (Population 43.)

"The church should have some assistance financially as the population has decreased and members are not able to keep up the church." (Population 200.)

"There is much need of a moral uplift." (Population 500; one church of 7 members.)

An evangelist, reporting on the religious conditions in a county with a population of 19,000 and an area of 6,510 square miles writes: "Only one in 19 of the population are in any Sunday School, and only one in 39 belong to some Protestant church. In what way can those outside the churches be reached with the message of the gospel? They cannot be reached by the organization of denominational churches or Sunday Schools, nor by the organization of union churches or Sunday Schools. In the writer's judgment the needs can best be met by commissioning one or better two men on horseback. These men should be strong in body and vigorous in faith. They should be paid a living salary and expenses, and should be positively forbidden to organize any church or Sunday School, or to receive any gift or salary from the people. With the printed word in their hands and the desire to serve in their hearts they should go from home to home, bringing the message of life personally to the people in these isolated places. This would create the conviction that not as propagandist, but as savior of people the missionary is sent by the church. Another suggestion, for which the

church has not yet the vision, is to divide the county into parishes; allot each parish to one denomination; combine the denominations in each of the parishes into one congregation of such denomination as seem most likely to do the work; and give to each pastor such assistance as will enable him to evangelize the entire parish."

One district reports a total population of 10,000 and only four churches with a combined membership of 538. All are Americans and the lodges are well represented. It would seem that there must be some mistake, but the report goes on to state that 2,000 of the people live more than four miles from the nearest church, in four groups numbering from 300 to 700. Here surely there is opportunity.

Normal Conditions

Compare with this another district having a population of 2,000. It reports 12 churches with a combined membership of 1925, and the comment is added: "This is a dry town and a church-going and prosperous people."

"The social and spiritual needs of this community are well supplied as far as opportunities are concerned. Almost everybody belongs to something and usually to two or three things." (Population 3,000.)

"More than three-fifths of the people attend church with some regularity." (Population 1600.)

CONCLUSION

According to the census report of 1906, the ratio of church membership to population in the United States in that year was as 39.1 is to 100 or 39.1 per cent. and in California 37.1 per cent. The difference is 2 which is 5.1 per cent. of 39.1. This means that in 1906 the ratio of church membership to population in California was 5.1 per cent. less than the ratio of church membership to population in the United States. (Compare figures on page 20.) It should be noted that 39.1 per cent. which represents the ratio of church membership to population in the United States in 1906, is merely the average for the whole country, and is not to be taken as normal. In Massachusetts the ratio was as high as 51.3 per cent. the same year and in Rhode Island it was 54 per cent. California therefore still belongs to that group of western states which falls below the country in church membership and Sunday School enrollment. However, in making this classification it is important to remember that California, almost equal to the combined area of New England and the Middle Atlantic Division of states, has had most of her growth since 1850 and that during the last decade (1900-1910) she had an increase in population of 60.1 per cent., whereas during the same period the United States had an increase in population of only 21 per cent. In view of the youth and rapid growth of California it is not to be expected that the churches make as good a showing as they do in the older and less rapidly growing states.

Furthermore, and this is of greater importance in determining the religious status of a state, church membership has increased more rapidly in California, in proportion to population than in the United States. According to the official census reports 32.7 per cent. of the population of the

United States were church members in 1890 and 39.1 per cent. in 1906; whereas in California 23.1 per cent. were church members in 1890 and 37.1 per cent. in 1906. The increase, therefore, in the ratio of church members to population during the 16 year period from 1890 to 1906 was only 6.4 per cent. in the United States, while in California it was 14.0 per cent.

From the foregoing it is evident that in California the Christian forces have been making more rapid gains than in the United States; also that the relative increase in church membership in California, at least for the period mentioned, has been greater than the relative increase in population.

Report of the Special Committee

OF THE

Home Missions Council

On the Religious and Social Conditions

IN

WASHINGTON

With tables, diagrams and explanatory statements based upon a general survey conducted by the Washington Interdenominational Survey Committee.

1914, APRIL

Home Missions and the West Series. Bulletin No. 5

Already published

BULLETIN NO. 1

Containing introductory matter, a general survey of the fifteen states included in the investigation, and the committee's report on Oregon.

BULLETIN NO. 2

The committee's report on North Dakota.

BULLETIN NO. 3

The committee's report on Colorado.

BULLETIN NO. 4

The committee's report on Northern California.

For further information and additional copies of Bulletin No. 5 *address the Committee, Room* 705, 156 *Fifth Avenue, New York City.*

A limited number of copies of Bulletins No. 1, 2, 3 *and* 4 *are also available at the same address.*

General Survey of Western Fields
Home Missions Council
WASHINGTON

This, the fifth Bulletin in the Home Missions and the West series, deals with Washington, one of the fifteen states included in the general survey undertaken by the Home Missions Council.

Bulletin Number One contained introductory matter, the following statement from which is reproduced here for the convenience of the reader:

A large proportion of the funds contributed to the treasuries of home-mission boards and national societies is intended for and is applied to various forms of evangelization and church extension in the great states of the west. It was naturally an early concern of the Home Missions Council upon its formation to ascertain the status of the work in this territory. The Home Missions Council embraces the national boards and societies administering the home-mission work of the various branches of the Protestant churches in the United States. Each Board was informed of the conditions of the work under its own supervision, but the formation of the Council revealed the possibility, and emphasized anew the need of assembling the facts for the field and the home-mission force considered as a whole.

THE PROJECTED SURVEY

A special committee of the Council was appointed to take the matter in charge, perfect method, and push the effort along these new lines.

The Purpose

The aim is so far simply survey, the ascertaining of the facts. No comprehensive plan of denominational reorganization, or even of co-operation has been projected in this field. The first essential was considered to be the gathering of facts. This plan is prompted by common sense and grace as well as by the approved science of the day. A large proportion of those who have entered heartily into this survey are still firmly convinced that no scheme of administering home-mission work which sacrifices complete denominational autonomy is possible, nor would be desirable were it possible. The future with its new light from ascertained and accepted facts is left to determine how much reorganization or co-operation is either desirable or possible.

The Method

During the autumn of 1911 a deputation of Board secretaries, representing their several Boards and the Home Missions Council met in prearranged "Consultations" members of state boards and committees, state and district superintendents and other field administrators of the home mission work, at designated centers in fifteen of the western states. A full day of consultation was held at each point. After the situation was as thoroughly canvassed as the knowledge and experience of those present

permitted, each conference selected a state survey committee composed of one or usually two representatives of each religious body co-operating.

The period January through June, 1912, was chosen for the inauguration of the survey. The further evolution of the plan is noted below.

The school district was chosen as the unit of investigation. The school districts are organized, and a limited experience had showed it possible to secure information from the school boards or officers.

A uniform schedule was used throughout, seeking information as to general social conditions, the number and strength of the churches of all names, and the destitution of communities in the matter of religious influences.

The returns were to be secured by correspondence with persons in immediate touch with the districts reported. Various plans were adopted for promoting this correspondence, some committees conducting all the correspondence from a central office and others apportioning responsibility for prescribed sections to the several members of the committee.

The Territory

Western states were selected as indicated above; for the reason that they are commonly known as the "home mission territory" and in them a large proportion of general home-mission funds are expended.

These particular western states were chosen because practically all of the home-mission work done in them is under the supervision of the religious bodies actively represented in the Home Missions Council. In the three large states of the Southwest, New Mexico, Texas and Oklahoma, which might naturally be included in the territory covered, the Southern Baptist Churches are largely represented. This body has officially declined to affiliate with the other religious bodies embraced in the Home Missions Council. It was felt that survey which did not enlist the co-operation of all, especially of the stronger branches of the Protestant churches, must prove unsatisfactory to all concerned.

Developments of the Plan

During the period originally designated for the survey complete returns were not secured from any of the fifteen states. The committees are still at work, and steps are being taken to insure the desired information from every district of certain typical states, while from the others returns are now or will eventually be at hand from a sufficient proportion of the districts to warrant generalizations for the entire state. In the meantime such information as is available is being prepared for general publication.

This survey is designed only to collect outstanding facts and reveal general conditions. It must be followed in each state, in each county and in each community by the application of the more intensive methods of scientific survey which have been worked out in the older and more populous states under home-mission auspices. This more intensive method has proved of the highest scientific value, and has led to much wholesome reorganization of church enterprise where it has been applied. It can, as opportunity affords, be applied in these western states to larger or smaller areas. Already effort of this nature is projected at a few points.

The general survey, many students of home-mission problems believe, might well be extended to other more or less homogeneous sections of the country, adapted in detail to varying conditions. It might precede or follow the more intensive study of segregated counties or communities in the general region.

Part II of Bulletin Number One presented a General Survey of the Fifteen States included in the investigation. None of that material is here reproduced. Copies of Bulletin Number One are still available and may be obtained upon application as directed on Page Two of this bulletin.

WASHINGTON

The state of Washington forms a part of that region to the northwest, formerly known as Oregon Territory, the southern half of which is the only part of the United States that has never belonged legally to any other country. Our title was disputed by England until 1846 when the 49th parallel north latitude was agreed upon as the boundary between the United States and Canada from the Rocky Mountains to the Pacific.

This part of the world was visited in 1592 by Juan de Fuca, a Greek pilot in the employ of the viceroy of Mexico; in 1775 by Bruno Heceta, a Spanish explorer whose men were the first Europeans to set foot upon the northwest coast; in 1789 by Captain Kendrick of Boston, who sailed through the straits of San Juan de Fuca and for some distance north through the passage between Vancouver Island and the mainland; in 1792 by Captain Gray, after whom Gray's Harbor is named and after whose ship he named Columbia River; in the same year by Vancouver, the English explorer; in 1805 by the Lewis and Clarke expedition, wintering at the mouth of the Columbia River; and in 1811 by a John Jacob Astor Fur Company expedition which established the settlement of Astoria on the Columbia River.

Washington Territory, including the present state and portions of Idaho and Montana, was formed in 1853 and had a population at that time of 3,965, of whom 1,682 were voters. When Idaho territory was formed ten years later Washington territory was reduced to the present state limits. In 1889 Washington was admitted as a state.

The increase in population was comparatively small until the first railroad was completed in 1884. During that decade, 1880-1890, however, there was an increase of 375.6 per cent. From 1890 to 1900 the increase was 45.0 per cent., and from 1900 to 1910 it was 120.4 per cent., the largest increase reported by any state in that decade. In 1910 three cities in the state —Seattle, Spokane, and Tacoma—each had more than 50,000 inhabitants, and five others—Everett, Bellingham, Walla Walla, North Yakima, and Aberdeen—each had more than 10,000. The total population of these eight cities was reported to be 45.7 per cent. of the total population of the state, and the total population residing in cities and towns having more than 2,500 inhabitants was reported as constituting 53 per cent. of the total population of the state.

Washington is divided by the Cascade Mountains into a larger eastern and a smaller western portion. This mountain range is an irregular and now much eroded plateau, with an average crest elevation of 5,000 to 6,000 feet. It is studded with five volcanic peaks more than 10,000 feet high. Of these Mt. Rainier (Tacoma), a glacier-bearing cone still showing signs of volcanic action, is the highest, attaining an altitude of 14,363 feet.

Eastern Washington is an almost treeless plain enclosed by the Cascade Mountains to the west having a number of lateral spurs, ridges of the Cabinet Mountains of Idaho to the northeast, and ridges of the Blue Mountains of Oregon to the southeast. Its entire area is drained by the Columbia River with its tributaries. The southern half is covered with lava, which in

TABLE I

		WASHINGTON.			CONTINENTAL U. S.		
		1910	1900	Per cent. of increase.	1910	1900	Per cent. of increase.
Area	In square miles	66,836			2,973,890		
Population	Total	1,141,990	518,103	120.4	91,900,266	75,994,575	21.
	Per square mile	17.1	7.8		30.9	25.6	
	Urban	605,530	227,614	166.	42,623,383	31,609,645	34.8
	Rural	536,460	290,489	84.7	49,348,883	44,384,930	11.2
	Foreign-born white	241,197	102,125	136.2	13,345,545	10,213,817	30.6
	Foreign-born white, per cent. of total	21.1	19.7		14.5	13.4	
Farming	Total number of farms	56,192	33,202	69.2	6,361,502	5,737,372	10.9
	Number of farms operated by owner	47,505	28,020	69.5	3,948,722	3,653,323	8.1
	Number of farms operated by manager	961	405	137.3	58,104	59,085	1.7
	Number of farms operated by tenant	7,726	4,777	61.7	2,354,676	2,024,964	16.3
	Value of all farm property	$637,543,411	$144,040,547	342.6	$40,991,449,090	$20,439,901,164	100.5
Manufacturing		(1909)	(1904)		(1909)	(1904)	
	Total number of persons engaged in	80,118	51,459	55.7	7,678,578	6,213,612	23.6
	Number of proprietors and firm members	3,264	2,602	25.4	273,265	225,673	21.1
	Number of salaried employees	7,734	3,658	111.4	790,267	519,556	52.1
	Number of wage-earners	69,120	45,199	52.9	6,615,046	5,468,383	21.
	Capital invested	222,261,000	96,953,000	129.2	18,428,270,000	12,675,581,000	45.4
	Value of products	$220,746,000	$128,822,000	71.4	$20,672,052,000	$14,793,903,000	39.7
Mining (Producing Enterprises)		(1909)			(1909)		
	Total number of persons engaged in	7,653			1,139,332		
	Number of proprietors and firm members	48			29,922		
	Number of salaried employees	262			44,127		
	Number of wage-earners	7,343			1,165,283		
	Capital invested	13,074,691			3,380,525,841		
	Value of products	10,537,556			1,238,410,322		

places, as for instance where the Snake River has cut through to bed rock, is shown to be from 1,000 to 2,000 feet in depth.

Western Washington comprises about two-fifths of the total area of the state. To the west is a coast range known as the Olympic Mountains, the highest peak of which is Mount Olympus, reaching an altitude of 8,150 feet. In the low valley between the Olympic Mountains and the Cascade Range is Puget Sound, a depression supposed to have been formed by the scouring action of the ice when during the last glacial age the ice cap covered the northern half of the state. This branching inlet, more than 100 miles long, now affords a series of harbors equal to the best to be found anywhere.

In Table I are brought together certain figures, gathered from the 1910 Census Reports, which relate to the area, population, and industries of the state.

Table II is made up of figures selected from Table I and arranged to show the relative importance of farming, manufacturing, and mining in California and in the United States.

TABLE II

	Washington.	Continental United States.
Total number of farms	56,192	6,361,502
Number of wage earners employed in manufacturing	69,120	6,615,046
Number of wage earners employed in mining	7,343	1,065,283
Value of farm property	$637,543,411	$40,991,449,090
Capital employed in manufacturing	$222,261,000	$18,428,270,000
Capital employed in mining	$13,074,691	$3,380,525,841

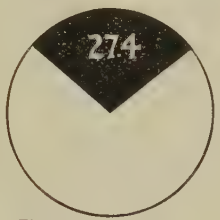
In the United States 5½ times as much money is invested in manufacturing as in mining and 12 times as much is invested in farming as in mining, whereas in Washington 17 times as much money is invested in manufacturing as in mining and 48¾ times as much is invested in farming as in mining.

The ratio of manufacturing to farming is nearly the same in Washington as in the United States. In the United States a little less than 2¼ times as much money is invested in farming as in manufacturing and in Washington nearly 2⅞ times as much money is invested in farming as in manufacturing. From the above it is clear that farming is the principal industry of Washington by a wide margin, and that mining is as yet of comparatively small importance.

During the decade 1900 to 1910, according to the official government reports, the total farm area of Washington increased 37.7 per cent. and the total improved farm area increased 83.9 per cent. The average number of acres per farm decreased from 256 to 208.4, or 18.6 per cent.; and the average value per farm increased from $2,991 to $9,208, or 275.4 per cent.

In 1910, according to the official government reports, cereals constituted 56.7 per cent. of the total crop in terms of market value, hay and forage 21.7 per cent., vegetables 7.6 per cent., fruit and nuts 6.7 per cent., forest products 4.8 per cent. and all other crops 2.5 per cent. Wheat, the

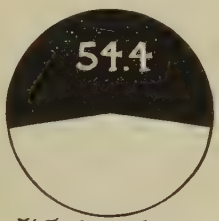
Farming in Washington and in The United States compared



Washington

Percentage of Land in Farms

United States



Washington

Percentage of Farm Land Improved

United States

Washington

Average Size of Farms

United States

Capital Invested

Millions of Dollars

Washington

Washington

Washington

DIAGRAM I.

most important individual item, constituted 78.5 per cent. of the cereal crop and 44.5 per cent. of the total crop.

In 1909, the year in which the figures for manufactures were gathered for the last census report, lumbering ranked first among the manufacturing industries of Washington, employing 63.3 per cent. of all of the wage-earners in the state. In the same year Washington was surpassed by 17 states in the number of active mills, but easily outranked all of the other states in the quantity of rough lumber produced.

Although Washington abounds in rich ores, mining is only beginning to be developed, coal being the principal product.

Diagram 1 on the page 8, based upon figures gathered from the census report of 1910, shows the relative importance of farming in Washington and in the United States, also the relative amounts of capital invested in farming, manufacturing and mining in Washington.

BASIS OF TABULATION

The Washington returns are more complete than are the returns from any of the other states tabulated thus far, and the returns from Western Washington more complete than those from Eastern Washington. Of the 3,233 school districts in the state, reports have been received from 1,948 (60 per cent.). Of the 1,183 districts in Western Washington, reports have been received from 967 (81.7 per cent.) and of the 2,050 districts in Eastern Washington reports have been received from 981 or 47.9 per cent. Of the 1,948 districts heard from, 1,680 reported a total population of 511,827. This does not include the population of the larger cities, Seattle, Spokane, Tacoma, Bellingham, North Yakima and Aberdeen, which together have a population of 477,000. Deducting this number from the total population of the state reported in the census of 1910, there is a remainder of 664,990 and to this number 511,827 stands in the ratio of 77 per cent. In order to get accurate figures it would be necessary to allow for the increase from 1900 to 1912. However, the greatest increase was no doubt in the larger cities, so that, roughly speaking, it may be said that 77 per cent. of the population of Washington outside of the six cities mentioned above is living in the districts covered by this canvass.

TRANSPORTATION FACILITIES

Washington is remarkably well equipped with means of transportation. Puget Sound, Gray's Harbor and Columbia River afford approaches from the Pacific hardly to be equaled. Columbia River, draining Eastern Washington and bordering the state on the south, is navigable for nearly its whole course of more than 500 miles within the state. Other rivers are navigable for short distances. The three great railroad systems of the northwest have their terminals on Puget Sound and four other trunk lines have direct connections with the Sound. Washington, having in 1910 only 1.2 per cent. of the population of the country, had in 1911, according to the report of the Interstate Commerce Commission, 2.2 per cent. of the railway mileage of the country. Important electric interurban lines are being rapidly

developed in the fertile valleys of eastern Washington and along the Puget Sound.

In the Home Missions Council canvass it was sought to discover how many of the school districts in the state have railroad connections and good wagon roads. To the question, "Is the district traversed by a railway?" 1,923 replies were received; 793 (41.2 per cent.) were affirmative; and 1,130 (58.8 per cent.) were negative; 25 of the districts replying to other questions failed to reply to this. To the question, "Are there good wagon roads in the district?" 1,866 replies were received; 1,275 (68.2 per cent.) of the districts replied "Yes;" 234 (12.6 per cent.) replied "fair;" and 357 (19.1 per cent.) replied "No;" 82 of the districts replying to other questions failed to reply to this.

POPULATION

Foreign-born

There was one question in the schedules dealing with the number of residents in each district of foreign birth. It did not bring exactly the information desired, but valuable information was nevertheless gained.

TABLE III

336	districts	reported	the	presence	of	Germans
224	"	"	"	"	"	Swedes
162	"	"	"	"	"	Norwegians
84	"	"	"	"	"	Finns
56	"	"	"	"	"	Scandinavians
55	"	"	"	"	"	Danes
52	"	"	"	"	"	Italians
35	"	"	"	"	"	Poles
32	"	"	"	"	"	Austrians
32	"	"	"	"	"	Indians
31	"	"	"	"	"	Japanese
29	"	"	"	"	"	French
27	"	"	"	"	"	Dutch
24	"	"	"	"	"	Russians
20	"	"	"	"	"	Swiss
18	"	"	"	"	"	Greeks
14	"	"	"	"	"	German Russians
8	"	"	"	"	"	Bohemians
8	"	"	"	"	"	Slavonians
7	"	"	"	"	"	Hungarians
4	"	"	"	"	"	Icelanders
4	"	"	"	"	"	Portuguese
3	"	"	"	"	"	Chinese
2	"	"	"	"	"	Hindoos
2	"	"	"	"	"	Spaniards
1	"	"	"	"	"	Syrians
688	"	"	having	residents	of	foreign birth
359	"	"	"	no	"	" " "
901	"	failed	to	reply	to	this question
1948						

TABLE IV

Country in which born.	Washington. Number.	United States Per cent. of total
Austria	12,745	5.0
Belgium	1,228	.5
Balkan States	1,647	.6
Canada, French	3,711	1.4
Canada, Other	35,771	14.0
China	2,301	.9
Cuba and other West Indies	175	.1
Denmark	7,804	3.0
England	19,430	7.6
Finland	8,719	3.4
France	2,340	.9
Germany	29,388	11.5
Greece	4,187	1.6
Hungary	1,160	.5
Ireland	10,180	4.0
Italy	13,121	5.1
Japan	12,177	4.8
Mexico	145	.0
Netherlands	2,157	.8
Norway	28,368	11.1
Portugal	179	.1
Roumania	211	.1
Russia	10,961	4.3
Scotland	7,101	2.8
Spain	385	.1
Sweden	32,199	12.6
Switzerland	3,447	1.3
Turkey	1,151	.4
Wales	1,976	.8
All other countries	1,877	.7
	256,241	100.0

Diagram 2 on the next page is based upon Table IV. It shows the relative number of foreign-born persons in Washington by country of birth, also the relative number of native-born and foreign persons in Washington and in the Unted States.

Analysis of these figures shows that of the 256,241 foreign-born persons living in Washington in 1910, 172,398 (67.4 per cent.) were English-speaking or of Teutonic stock,—that is, were born in the British Isles or Canada (English speaking), in Germany or the Netherlands, or in one of the Scandinavian countries; that 5.1 per cent. were born in Italy, 4.3 per cent. in Russia, 3.4 per cent. in Finland; and that all of the other foreign countries were represented by only 10 per cent.

More complete figures are given in the following table which merely presents specials groupings of certain figures from Table IV.

TABLE V

Foreign country in which born.	Number.	Per cent. of total.
England	19,430	7.6
Ireland	10,180	4.0
Scotland	7,101	2.8
Canada, other than French	35,771	14.0
Total	72,482	28.4

Foreign Born Population

according to country of birth; also the relative number of foreign-born and native-born in Washington and in the United States

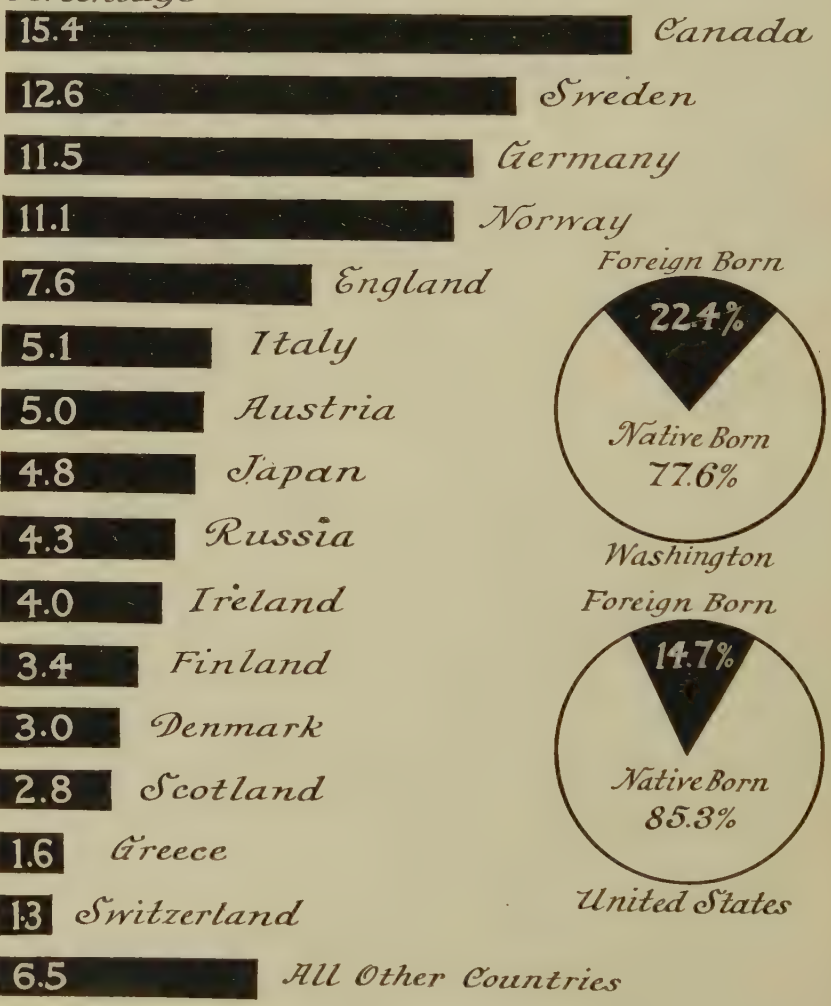


DIAGRAM 2.

Germany	29,388	11.5
Netherlands	2,157	.8
Total	31,545	12.3
Sweden	32,199	12.6
Norway	28,368	11.1
Denmark	7,804	3.0
Total	68,371	26.7
Grand Total	172,398	67.4
All other	83,843	32.6
	256,241	100.0

Diagram 3 is a reproduction of Table V in graphic form. It shows the relative number of foreign-born persons in Washington according to selected nationality groups.

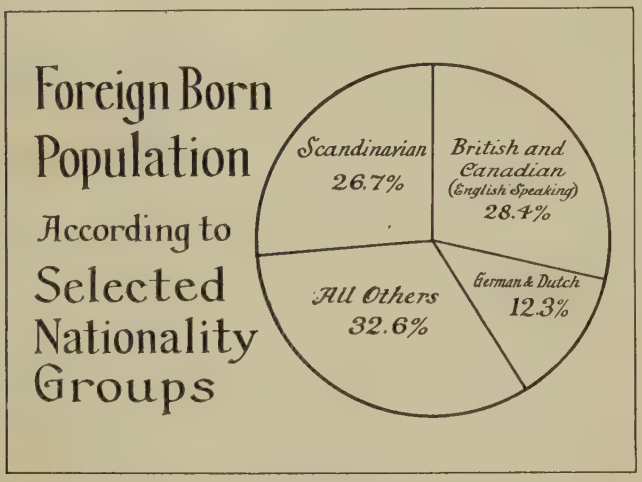


DIAGRAM 3.

The next table indicates the number of immigrant and non-immigrant aliens admitted to Washington and to the United States during the fiscal year ended June 30, 1912.

TABLE VI

	Washington.	United States.
Total number of aliens admitted	13,143	1,017,155
Admitted immigrant aliens	11,882	838,172
Admitted non-immigrant aliens	1,261	178,983

Native-born

Table VII which follows is from the census report of 1910. It gives a classification of the native-born residents of Washington according to the state in which born; and figures are added to facilitate comparison with the foreign-born population and with the total population of the state.

TABLE VII

Residents of Washington in 1910, born in	Number.	Per cent. of total population.
Washington	262,694	23.0
Minnesota	52,198	4.6
Illinois	51,163	4.5
Iowa	47,862	4.2
Wisconsin	47,267	4.1
Missouri	38,665	3.4
Michigan	38,089	3.3
Ohio	32,849	2.9
New York	31,706	2.8
Oregon	29,569	2.6
Pennsylvania	26,296	2.3
Kansas	24,186	2.1
Indiana	23,773	2.1
California	17,761	1.6
Nebraska	17,647	1.5
Kentucky	10,079	.9
All other states	119,116	10.4
State not specified	11,321	1.0
The United States	882,241	77.3
Outlying possessions	757	.1
Born abroad	2,751	.2
Total native-born	885,749	77.6
Total foreign-born	256,241	22.4
Total population of Washington	1,141,990	

From the above table it appears that of the people living in Washington in 1910, 262,694 (23 per cent.) were born in the state of Washington, and 489.110 (42.9 per cent.) were born in one of the other states specified. The newness of Washington is evidenced by the fact that only 23 per cent. of the residents in 1910 were born within the limits of the state, while according to the two preceding bulletins in this series, 29.2 per cent. of the residents of Colorado were born in Colorado and 38 per cent. of the residents of California were born in California.

Diagram 4, on the next page, is a reproduction of Table VII in graphic form.

CHILDREN OF SCHOOL AGE

One thousand eight hundred and eighty-one districts reported a total of 141,837 children of school age, an average per district reporting of 75.4. Supposing this to be the correct average for all of the districts there would be in the 3,233 districts of the state a total of 243,768 children of school age. The 1910 census gives a total of 293,478, which is nearly 50,000 more. It is probable that the city districts not covered by this survey are by far the

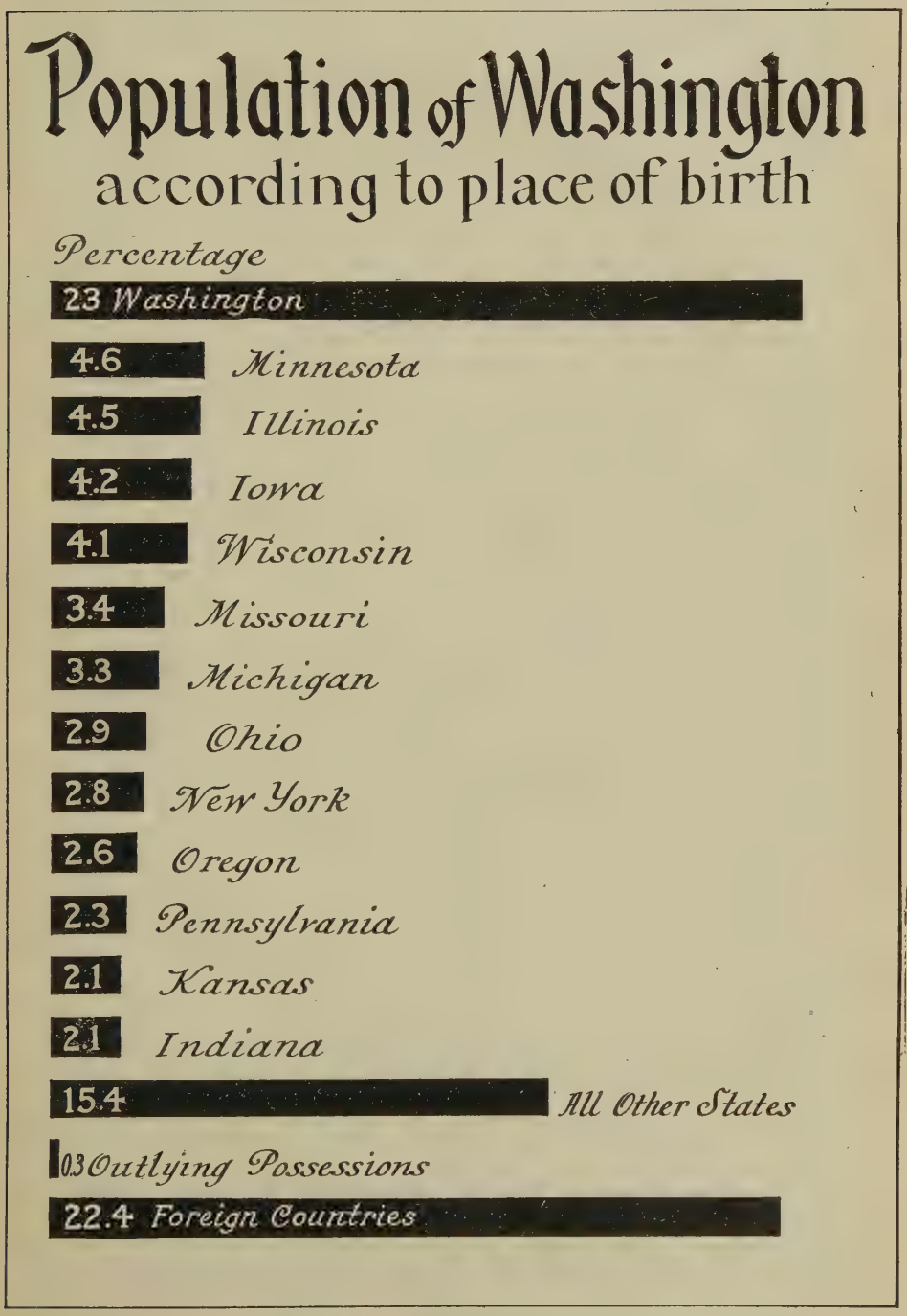

Population of Washington
according to place of birth
Percentage
23 Washington
4.6 Minnesota
4.5 Illinois
4.2 Iowa
4.1 Wisconsin
3.4 Missouri
3.3 Michigan
2.9 Ohio
2.8 New York
2.6 Oregon
2.3 Pennsylvania
2.1 Kansas
2.1 Indiana
15.4 All Other States
.03 Outlying Possessions
22.4 Foreign Countries

DIAGRAM 4.

most populous and that this explains fully the discrepancy so that the figures given can be taken as reliable for the districts, chiefly rural, actually surveyed.

To supplement this information a table is here added giving the official census figures of 1910.

TABLE VIII

	WASHINGTON.			U. S.
	Number of children of school age.	Number of children attending school.	Per cent. attending school.	Per cent. of children attending school.
6 to 20 years of age	293,478	195,259	66.5	62.3
6 " 9 " " "	78,943	59,538	75.4	73.5
10 " 14 " " "	92,802	87,681	94.5	88.2
15 " 20 " " "	121,733	48,040	39.5	32.9
Under 6 " " "		1,865		
21 years of age and over		4,571		
Native parentage, white	165,137	114,415	69.3	66.9
Foreign or mixed parentage, white	102,201	69,148	67.7	64.7
Foreign-born, white	20,605	9,062	44.0	39.2
Negro	906	515	56.8	47.3

It is clear from the above table that in school attendance Washington ranks high. Comparison with the figures for Colorado and California, found in Bulletins No. 3 and No. 4 of this series, brings out unmistakably the fact that in this same matter Washington ranks higher than California and lower than Colorado.

The following table is included to show the relative standing of the three states above mentioned, with reference to school attendance, also to facilitate comparison with Massachusetts which is in many respects a model state educationally.

TABLE IX

	Percentage of children of school age attending school			
	California.	Washington.	Colorado.	Massachusetts.
6 to 20 years of age	65.0	66.5	68.4	66.7
6 to 9 " " "	78.3	75.4	78.9	90.9
10 to 14 " " "	93.8	94.5	93.4	94.5
15 to 20 " " "	36.6	39.5	40.7	29.2
Native parentage, white	69.1	69.3	70.1	73.7
Foreign or mixed parentage, white	65.7	67.7	69.1	70.3
Foreign-born, white	41.0	44.0	46.0	39.8
Negro	62.0	56.8	62.7	66.5

Table IX reveals several interesting points. In Massachusetts there is a higher percentage of school attendance than in California, Washington, or Colorado, among children from 6 to 14 years of age, among white children of native parentage, among white native children of foreign or mixed parentage, and among negro children. At the same time there is a lower percentage of school attendance among children from 15 to 20 years of age and

among white foreign-born children. This argues that primary education is more general in Massachusetts than in the western states mentioned; that the children of white immigrant parents and negro children are being better schooled in Massachusetts than in the west; on the other hand that high-school education is more prevalent in the western states mentioned than in Massachusetts; and that the present-day immigrants to the western states mentioned are more interested in education than the present-day immigrants to Massachusetts.

The exceptional quality of the people who have settled in the state of Washington is further evidenced by the fact, that whereas, according to the 1910 census figures, the United States had in that year 7.7 per cent. illiterates, Massachusetts 5.2 per cent., California 3.7 per cent., and Colorado 3.7 per cent., Washington had only 2.0 per cent.

SUNDAY SCHOOLS

Of more interest in this study, however, is the question whether the Sunday schools of the state are meeting adequately the needs.

One thousand three hundred and thirty-one Sunday schools were reported. Of these 1,055 (79.3 per cent.) are connected with local churches, 64 (4.8 per cent.) are independent denominational Sunday schools, and 212 (15.9 per cent.) are independent union Sunday schools. Seven hundred and eighty-five of the Sunday schools connected with churches reported a total enrollment of 51,935, an average per Sunday school reporting of 66. Thirty-four of the independent denominational Sunday schools reported a total enrollment of 996, an average per Sunday school reporting of 29. One hundred and sixty-three of the independent union Sunday schools reported a total enrollment of 5,649, an average per Sunday school reporting of 35. Altogether 982 Sunday schools reported a total enrollment of 58,580, an average per Sunday school reporting of 60.

If we suppose that the above figures are correct for the 1,948 school districts from which returns are at hand, which constitute 60.25 per cent. of the total number of school districts in the state, and if we suppose further that the same conditions prevail in the districts from which no reports were received, then the total Sunday-school enrollment of the state would be $(100 \times 58{,}580) \div 60.25$ or 97,228. This figure (97,228) is only 79.8 per cent. of 121,778 which was the Sunday-school enrollment in 1906 according to the special religious census of that year. However, conditions are probably not the same in the districts reporting as in those not reporting owing to the fact that the large cities belong to the latter class, so it is probable that the information received is correct in the main for the districts reporting.

A comparison of the ratio of Sunday-school scholars to population in Washington with that in continental United States gives a fair idea of the status of Sunday-school work in Washington.

Using the official 1906 government estimates for population in Washington (614,625) and in continental United States (84,216,433,) we find that the ratio of Sunday-school scholars (121,778) to population in Washington in 1906 was 19.8 per cent.; and in continental United States 18.0 per cent. Including teachers and officers the ratio of Sunday-school enroll-

ment to population was 22.3 per cent. in Washington, and 20.0 per cent. in continental United States. These figures place Washington in a very favorable light as far as Sunday-school work is concerned. However, they must be corrected for a variation not anticipated when the government estimates for population were made.

Washington, as already mentioned, had a greater increase in population during the decade 1900-1910 than any other state in the union, amounting this figure, the ratio of Sunday-school scholars to population in Washington 1906 was 14.6 per cent. and the ratio of the total Sunday-school enroll- (1890-1900) which was 45 per cent. Upon the basis of the actual rate of increase for the decade 1900-1910 (120.4) using the formula $P_6=P_0(1+r)^6$, where "r" is the only geometrical rate of increase, it may be estimated that the population of Washington in 1906 was 832,461. Using this figure, the ratio of Sunday-school scholars to population in Washington 1906 was 14.6 per cent. and the ratio of the total Sunday-school enrollment to population was 16.4 per cent. It should be noted that the rate of increase in population in continental United States was practically the same in the last decade (1900-1910) as it was in the preceding decade (1890-1900) differing only .3 per cent.

In view of the foregoing it is clear that the ratio of Sunday-school enrollment to population in 1906 was considerably higher in continental United States than in Washington.

CHURCHES

One thousand three hundred and sixty-seven churches were reported from the 1,948 school districts upon which this study is based. This figure (1367) represents 77.2 per cent. of 1,771, the total number of churches in Washington in 1906 according to the special religious census of that year. As only 60 per cent. of the school districts in the state were heard from, it would seem that the number of churches reported is very nearly correct for the districts reporting.

Table X which follows includes a complete list of the churches reported, grouped according to denomination, also the figures of the special religious census report of 1906.

TABLE X

	Home Missions Council Survey.			U. S. Census Report 1906.	
	Number.	Per cent. of total.		Number.	Per cent. of total.
Adventist	29	29		71	4.0
Baptist	112				
African	2				
German	4				
Missionary	1				
Scandinavian	1				
Swedish	7	127	9.3	167	9.4

Congregational	108				
German	5	113	8.3	149	8.4
Disciples	74	74	5.4	100	5.6
Evangelical	9				
German	6	15	1.1	23	1.3
Lutheran	2				
Danish	3				
English	10				
Finnish	19				
German	49				
Norwegian	51				
Free	3				
Scandinavian	3				
Swedish	27				
Mission	5	172	12.6	191	10.8
Methodist Episcopal	308				
African	1				
Free	21				
German	6				
Norwegian	3				
South	2				
Swedish	3	344	25.1	460	26.0
Presbyterian	130				
United	6	136	9.9	170	9.6
Protestant Episcopal	46	46	3.4	82	4.6
Reformed Dutch	6				
" German	2	8	.6	5	.3
Roman Catholic	123	123	9.0	172	9.7
United Brethren	16	16	1.2	31	1.8
Miscellaneous					
Apostolic	3			2	
Brethren	2			9	
Buddhist Japanese	1			2	
Christian and Missionary Alliance	3				
Christian Science	16			14	
Church of Christ	5				
Church of God	17			3	
Church of the Nazarene	4				
Church of the New Jerusalem	1			3	
Dunkard	6			9	
Friends	7			5	
Gospel	1				
Latter Day Saints	2			1	
" " " Reorganized	1			6	
Mennonite	5			2	
" German	2				
Millenial Dawn	1				
Pentecostal	1			7	
Salvation Army	2			18	
Shaker, Indian	3				
Spiritualist	1			15	
Undesignated	27				
Union or Undenominational	44			19	
Unitarian	2			4	
Universalist	7			2	
All other			12.0		8.5
	1367		100.0	1771	100.0

In the next table, which is based upon Table X, the church organizations are grouped to show the relative strength of the larger denominations,

and also to show the relative number of Protestant and Roman Catholic church organizations in the state.

TABLE XI

	Number.	Per cent. of total.
Methodist	460	26.0
Lutheran	191	10.8
Presbyterian	170	9.6
Baptist	167	9.4
Congregational	149	8.4
Disciple	100	5.6
Protestant Episcopal	82	4.6
Adventist	71	4.0
Other Protestant	128	7.3
Total Protestant	1518	85.7
Roman Catholic	172	9.7
All others	81	4.6
Total	1771	100.0

The first part of Diagram 5 is a translation of Table XI into graphic form.

Church Membership

Of the 1,367 churches reported in the Home Missions Council canvass, 885 reported a total membership of 52,160, an average per church reporting membership of 59. If the churches not replying to this question be supposed to have the same average, the 1,367 churches would have a total membership of 80,653. The last figure represents the church membership in the 1,948 school districts from which returns are at hand, an average per district reporting of 41.4. Supposing the average to be the same in all of the districts of the state there would be a total church membership in the 3,233 school districts of 133,846. This figure (133,846) is 69.7 per cent. of 191,976 which is the total church membership of the state reported for the special religious census of 1906. From the above it would seem that the figures for church membership are hopelessly incomplete. However, in view of the fact that the districts not heard from include the three largest cities in the state, it is probable that the figures given are correct, in the main, for the districts reporting.

Although it is impossible to give figures which will show accurately the status of church work in the state, a fairly reliable general idea may be gained by comparing the ratio of church membership to population in Washington with that in continental United States. In the report of the special religious census of 1906 the ratios are 39.1 per cent. for the United States and 31.2 per cent. for Washington. However, using the revised estimate for population mentioned on page 18 (832,461) the ratio for Washington will be reduced to 23 per cent. This means that in the year 1906, 23 per cent. of the population of Washington and 39.1 per cent. of the population of the United States were church members, and the conclusion follows that

in the matter of church membership Washington falls far below the average for the whole country.

The following table, from the official report of the special religious census of 1906, shows the relative number of Protestants and Roman Catholics and the relative number of persons not reported as church members, in Washington and in the United States.

TABLE XII

	Washington.	United States.
Church membership, total per cent.	31.2	39.1
Per cent. of Protestants	18.6	24.1
Per cent. of Roman Catholics	12.2	14.3
Per cent. of all others	.5	.7
Per cent. not reported as church members	68.7	60.9

The second part of Diagram 5 is a translation of Table XII into graphic form.

The next table, based upon Table XI and Table XII is included to facilitate comparison of the relative number of Protestant and Roman Catholic church organizations and church members in Washington.

TABLE XIII

	Church Organizations. Per cent. of total.	Church Membership. Per. cent. of total.
Protestant	85.7	59.4
Roman Catholic	9.7	39.1
Other	4.6	1.5

Residence of Pastor

One thousand thirty-nine replies from as many churches were received to the question, "Is the pastor usually resident in the community?" 666 (50.1 per cent.) were affirmative, and 663 (49.9 per cent.) were negative.

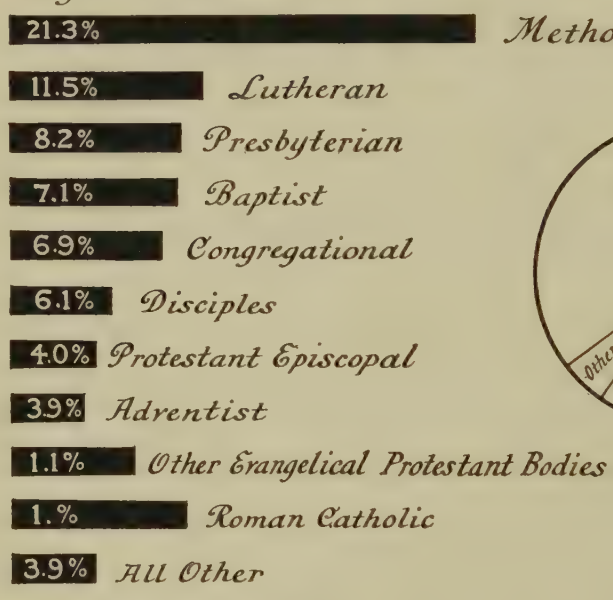
Church Building

One thousand three hundred thirty-three replies from as many churches were received to the question, "Has the church a building?" 924 (69.3 per cent.) were affirmative, and 409 (30.7 per cent.) were negative.

Preaching Services

To the question "How many preaching services are held each month?" 1,329 replies were received. Table XIV contains a complete statement.

Church Organizations & Church Membership in Washington



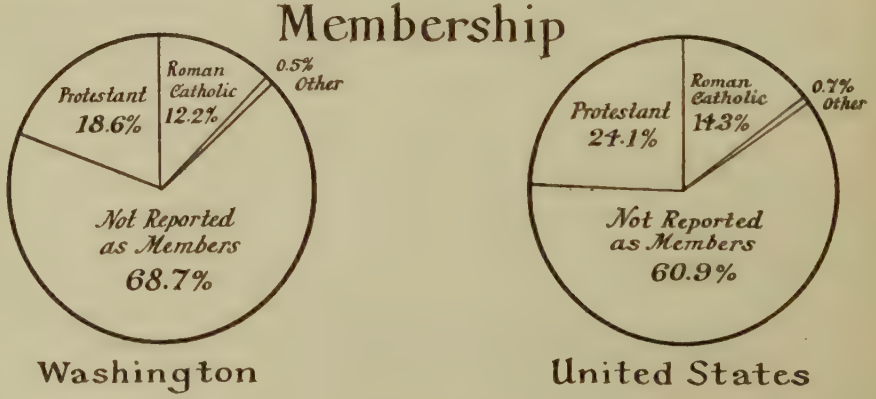


DIAGRAM 5.

TABLE XIV

	Number of organizations reporting.	Per cent. of total.
12-15 preaching services per month	6	.4
8-10 " " " "	351	26.4
6- " " " "	24	1.8
4-5 " " " "	375	28.2
3 " " " "	13	1.0
2 " " " "	275	20.7
1 " " " "	138	10.4
Irregular " " " "	147	11.1
Total	1329	100.0

Of the 1,329 churches reporting the number of preaching services, 756 (56.8 per cent.) have four or more regular services each month, and 573 (43.2 per cent.) have three services a month or less.

The next table is included to facilitate comparison of the last three items.

TABLE XV

Per cent. of churches reporting having pastor in residence	50.1
Per cent. of churches reporting having church buildings	69.3
Per cent. of churches reporting having 4 or more services per month	56.8

The first part of Diagram 6 is a graphic representation of Table XV.

Languages Employed in Church Services

The question "What languages are commonly employed in church services?" elicited 1,355 replies. They are as follows:

TABLE XVI

Languages Commonly Employed in Church Services.	Number of Churches.	Per cent. of total.
English	1132	83.5
English and German	10	.7
English and Norwegian	9	.7
English and Swedish	4	.3
English and Dutch	1	.1
German	72	5.3
Norwegian	46	3.4
Swedish	42	3.1
Finnish	18	1.3
Indian (Chinook)	6	.4
Dutch	4	.3
Scandinavian	4	.3
Polish	3	.2
Danish	2	.2
Japanese	2	.2
Total	1355	100.0

Religious Activities in Washington

Churches

School Districts

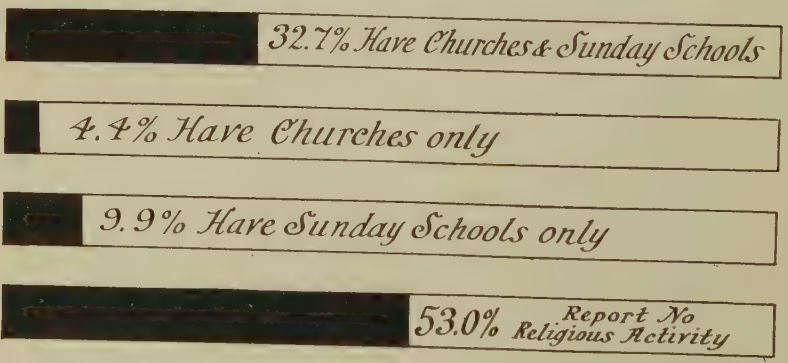


DIAGRAM 6.

It appears from Table XVI that of the 1,355 churches reporting on the languages commonly used in church services, 1,132 (83.5 per cent.) use the English languages exclusively, 199 (14.7 per cent.) use some foreign languages exclusively, and 24 (1.8 per cent.) use both the English and some foreign language.

Home Mission Aid

To the question "If receiving home mission aid, how much was received this year from all sources outside the community?" 130 replies were received. One hundred twenty-one churches reported receiving a total of $27,425.66, an average per church reported as receiving aid of $226.66.

Summary of Church and Sunday-School Activities

TABLE XVII

	Number.	Per cent. of total.
Number of districts having churches and Sunday schools	637	32.7
" " " " " only	86	4.4
" " " " Sunday schools only	192	9.9
" " " " no religious activity	781	40.1
" " " failing to report	252	12.9
Total	1948	100.0

From the above table it appears that of the 1,948 districts reporting 723 (37.1 per cent.) have churches, 829 (42.6) have Sunday schools. The districts failing to report, very probably in the vast majority of cases had no religious activity to report.

The second part of Diagram 6 gives in graphic form the information contained in Table XVII.

RELIGIOUS DESTITUTION

On the assumption that the figures in Table XVII are correct and that similar conditions prevail also in the districts not heard from, 47 per cent. of the school districts in the state have religious activity of some sort and 53 per cent. of the districts have no religious activity. This cannot be taken as indicating the number of people in the state who are church members. It does probably indicate, however, in a general way, the proportion of the inhabited area of the state supplied with churches so located as to be within easy reach of the people. Naturally some districts not reported as having churches are within easy reach of churches in adjoining districts; and on the other hand certain portions of some of the districts having churches are remote from all churches.

One group of questions was included in the schedule to discover if possible the number of persons living too far from the nearest church to make regular attendance practicable. In answer to these questions 474 (24.3 per

cent.) of the 1,948 districts making returns reported having groups of people living more than 4 miles from the nearest church, and 350 districts reported having a total of 23,654 persons thus situated, an average per district of 68.

As only 60 per cent. of the school districts in the state were heard from, it may be given as a conservative estimate that 23,654 represent somewhat less than 60 per cent. of the people living more than 4 miles from the nearest church, and that the total number thus situated exceeds 39,423.

Of the districts replying to this question, 206 districts reported having 235 groups among which religious work is practicable, and 140 districts reported religious work impracticable. Of the 235 groups just mentioned, 153 reported having a total of 9,063 persons, an average per group of 59.

The denominational preference of 131 groups was expressed as indicated by the following table.

TABLE XVIII

Denomination preferred.	Number of groups.	Per cent. of total.
Methodist	42	32.1
Undesignated (Protestant)	22	16.8
Baptist	12	9.2
Lutheran	11	8.4
Disciples	9	6.9
Presbyterians	5	3.8
Union or Undenominational	5	3.8
Adventist	3	2.3
Congregational	3	2.3
Roman Catholic	3	2.3
Evangelical	1	.7
Protestant Episcopal	1	.7
Unitarian	1	.7
No preference	13	
Total	131	99.9

The languages commonly used among 211 of the same groups is indicated by Table XIX.

TABLE XIX

Languages commonly used.	Number of groups.	Per cent. of total
English	188	89.1
English and German	3	1.4
English and Swedish	3	1.4
English and Finnish	1	.5
English and Scandinavian	1	.5
Swedish	6	2.8
German	5	2.4
Finnish	3	1.4
Norwegian	1	.5
Total	211	100.0

SECULAR ORGANIZATIONS

The last question in the schedule which called for a "general statement as to social and fraternal organizations—such as granges, lodges, community-improvement societies, etc.,—number, membership, activities" elicited replies from 849 districts. Of these 482 (56.8 per cent.) reported a total of 1,326 organizations and 367 (43.2 per cent.) reported having no organizations.

A complete list of the organizations reported, grouped according to their general tendencies and purposes, is given in the following table.

TABLE XX

Organizations.	Number.	Per cent. of total.
Fraternal	637	48.0
Farmers'	301	22.7
Women's Clubs	151	11.4
Educational and Literary	47	3.6
Civic	45	3.4
Commercial	43	3.2
Ladies' Aid	42	3.2
Religious	16	1.2
Political	14	1.0
Workingmen's Unions	10	.8
Musical	6	.5
Other	14	1.0
Total	1326	100.0

The above table, of course, does not give a complete list of the organizations in the state, probably not even of the organizations in the 849 districts replying specifically to this question. It does, however, no doubt, indicate in a general way the relative number of organizations in each class. This becomes more probable upon comparison with the list of organizations in the city of Seattle referred to on page 35. In Seattle, according to the report given, there are 182 fraternal organizations, 106 labor unions, 34 civic improvement clubs, and 32 miscellaneous. It is to be expected that labor unions take the place of farmers' associations in the large cities.

From the above it is quite evident that fraternal organizations are the most numerous in both urban and rural districts; and that industrial organizations are next in importance, taking the form of labor unions in large cities and farmers' associations in smaller towns and rural districts.

In addition to the information contained in the schedules, which has been already accounted for, some of the schedules were accompanied by letters. These are in many cases colored by individual bias; then also they are too varied in substance and form to admit of tabulation; however, they have a value all their own, in that they afford an intimate view of local conditions hardly to be gained in any other way. A few of these letters are recorded below:

Religious Indifference

"I don't think there are more than three people in the district who belong to any church. We tried to have church and Sunday school here but

nobody would take any interest so we gave it up. There is no church in the neighborhood. I think it will take something to wake them up." (Population of district 115.)

"No one in this community attends church except the Catholics. They attend regularly at S————two meetings a month. Only one other person, Mr. B. and his family, Presbyterians, take any interest in religion. Mr. B. brought in a minister a few times and services were held in the schoolhouse, but no one would attend so the meetings were discontinued. I fear it would be discouraging to try to arouse religious enthusiasm in this community.———Everybody works on Sunday. However they are all good people, much better than in most places where I have been, in which places both churches and Sunday schools existed." (Population 300; no foreigners.)

"We have no church organization here. The people seem very worldly and indifferent to things spiritual." (Population 200.)

"We have no church organization and no Sunday school. No one seems to be interested in church or Sunday school work." (Population 50.)

"We had a Union Sunday school in the schoolhouse, but were compelled to quit because nobody came." (Population 100.)

"We don't have any church or Sunday school at all now. We did try to have a Union Sunday school, but people didn't seem to care for it so it stopped." (Population 350.)

"A few years ago services were held regularly at the schoolhouse, also a Sunday school was maintained, but for lack of attendance and religious interest the work was given up after three years." (Population 110.)

"We have tried to have Sunday school a number of times, but without success." (Population 83.)

"There are no churches or fraternal organizations in this district, not even a Sunday school. The people are very indifferent to religion. They are grouped so that they could attend church or Sunday school very nicely if one existed in the district. It is several miles to the nearest church." (Population 48.)

"We have no church. A Presbyterian minister preaches twice a month at the schoolhouse. The attendance is very poor. A Sunday school is usually organized every spring with about a dozen members. It dwindles down to two or three and then after a few months dies peacefully." (Population 125.)

"There are no churches in this district, and no church members—no not one save the clerk and he is a poor one." (Population 76.)

"We have no Sunday school. It has been tried, but the parents don't care to send their children. We have also had occasional preaching, but people will not attend. They even voted against building an ordinary schoolhouse so you can easily guess what class of people we have." (Population not given.)

"There is not a church member in the district." (Population 38.)

"I know nine school districts not more than fifteen miles from here and some not more than three that have no religious services, not even a Sunday school. I think some of these never have had even a Sunday school. Many children growing up do not know what church is, children

as old as twelve and fifteen have never been in Sunday school. (Population not given.)

"Very few in this district are religiously inclined, in fact one can scarcely tell when Sunday comes. Some effort has been put forth at different times since I have been here (six years) by ministers from different places, but they all seemed to get discouraged and well they might for they received very little support." (Population 50.)

"The people of this district are all Americans. We have neither church nor Sunday school. I do not know of anybody who belongs to church There has been for two or three months preaching in the schoolhouse, but the attendance has been small." (Population 102.)

"Those who do not believe in religious work make it so unpleasant for one who does that it is almost impossible to do anything. As teacher I dare not take the initiative, but would help if a movement were started." (Population 55.)

"There are no churches or Sunday schools in this district. I don't think any of the residents attend church in town. So far as I know the people are Protestants, but few belong to any particular denomination." (Population 80.)

"We have a Union Sunday school which meets in the schoolhouse, and have services twice a month. The attendance is not what it should be and it seems impossible to get the people to take interest in church work. There has been for a number of years an unsettled state of mind among the people here as to belief and work along church lines that has worked havoc and practically broken up the church in this part of the world and it is next to impossible to get people to work together." (Population 600.)

"We have had preachers here, but people don't come out to hear them. I am sorry to make such a statement, but it is the fact. People are poor that is true—we are all clearing stump land—but the moral support is lacking. I for one should like to have religious services, but the few who are interested cannot support a minister." (Population 300.)

"There are two Catholic families; the rest are Protestants, but none of them are church members. The people just dance, play cards, drink, or stay at home, and they have almost no knowledge of the Bible. I could place 28 Bibles in homes where most of the children don't know what one is." (Population 150.)

"There are no churches, Sunday schools or societies of any kind in this district. I believe that at one time there was a small Sunday school but it did not last long. This is a hard community to do anything in." (Population 50.)

"The moral and religious standards are extremely low. There is no respect for church among many, though there are some good people. There are no churches or Sunday schools or lodges or improvement clubs, or societies of any kind except a labor union. Drunken men are often seen on the streets." (Population 400.)

"There is no church nor Sunday school in the district. The people do not seem to think anything about church. We all live close to the river and most of us fish on Sunday in the fishing season." (Population 85.)

"This is truly a missionary field. The church membership has dwindled until there is nothing left of it. The people of this community are not

very religiously inclined. A dancing and drinking club is the strongest element in the community and a pool room and gambling dive the principal 'social organization.' The preacher who has recently discontinued his work in this community received most of his support from outside sources. We need very much a minister with energy, but he would have to rely upon other territory for much of his support." (Population 300.)

"A minister earns all he gets here. I consider this a very hard field. It must be many times discouraging. Our ministers are of sterling worth, honest, conscientious hard-working men." (Population 2,200; 2 churches with combined membership of 83 and 2 Sunday schools with combined membership of 150.)

Opposition to Religious Work

"We have no church of any kind. We have no Sunday school and never have had any. In fact we don't take any interest in churches and their works." (Population 40.)

"I am in no broad sense a public man. The mere fact that I am at present the school clerk does not, as I apprehend it, involve the task of collecting statistics for so-called religious associations. Furthermore, as I am not in sympathy with evangelical doctrines and believe that the preaching of them in this community would do more harm than good, I must be excused from the duty which you assign me." (Population not given.)

"I received your card by yesterday's mail and in answer will ask one question: Do you take me to be some free employment bureau? Please mind your own business, if you have any, and I will mind mine." (No information given.)

"We have no churches, no saloons and no brothels. One follows the other in a short time. We have much to be thankful for." (Population 350.)

"Most of the men in this part of the county are free thinkers or liberal minded and are not in sympathy at all with your religious move. What the world needs is not more religion, but less of it and more common sense. We should throw overboard the old superstition and do more to help the poor human beings to get a mansion here on earth rather than rave about a mansion in the sky or any other great doings after we are dead. The reason men are not going to church more than they are is because they have found out that the old Bible is not the word of God, but the work of men who, most of them, did not know what they were about. Some of their writings are good, some are bad, and some are very bad indeed." (Population 115.)

"I am not at all interested in your work as I am a free thinker and do not believe in the Christian religion which has done more harm than good and caused more bloodshed than any other religion. I received a strong religious education and really am sorry for the time thus wasted. Of course I am greatly interested in education and political economy, believe in good citizenship and do the best I can for the general advancement of the race and the betterment of social, moral and economic conditions, but one world at a time is enough for me. I handed your letter to a neighbor who returned it with the remark that he had not been in a church for 25 years, but was happy and contented and had nothing to do with sky-pilots. This vicin-

ity is sparsely settled and those residing here are moral, upright, hard-working people who are happy and satisfied." (Population not given.)

Unfavorable Conditions

"This is mostly a grain-growing locaity. The farms are large, consequently the country is thinly settled and there is no sociability at all. Everybody works every day." (Population 63.)

"This is a thinly settled district. We used to have a Sunday school, but there were not enough people to keep it going, especially during harvest time." (Population 50.)

"We have neither church nor Sunday school. The farmers are prosperous, but most of them now live in town, the farm operators are nearly all renters now. The principal amusements are dancing and base-ball. Formerly when the farmers lived on their own land we had both church and Sunday school." (Population not given.)

"A Sunday school was organized a few years ago, but people could not agree." (Population 51.)

"A church building was organized a few years ago by subscriptions and donations, under the leadership of ———, who secured the title to the property. Dissatisfaction arose among people of other denominations who had helped to build it under the impression that it would be free for the use of any denomination. No congregation has been organized and no services are held. A Union Sunday school uses the building." (Population 375.)

"The Methodist Church here has been completely ruined by the affairs being run by minister recruits from England who are totally unable to build up anything. This is a splendid field for true religious work." (Population 265.)

"Up to last year there were two groups of people at war with one another, one calling itself Church of Christ and the other United Brethren, but according to my opinion neither deserved the name it claimed, for their chief object seemed to be to denounce and condemn each other. The last one, the Church of Christ, broke up last summer over the question whether or not women should have the right to talk in church." (Population not given.)

Need and Opportunity

"This is a field sadly in need of attention. When we came here in September, 1911, I was told that no Protestant sermon had ever been preached in the community and no Sunday school had ever been held. In October, 1911, we organized a Sunday school with 20 members, and in April, 1912, we organized a Christian Endeavor with 16 members. Both of these organizations are now well attended. I have written to and tried to interest outside ministers and church organizations in the situation here, but have met with indifferent success. Probably we do not deserve any consideration. Of course very little can be offered in the way of financial remuneration to any one for ministering to these poor miners, but they seem to me to be worth giving a chance." (Population 200.)

"There are no organized churches or Sunday schools in this district.

Several attempts have been made to organize a Sunday school, but for some reason they have been abandoned. The attendance was fairly good, but workers were lacking." (Population 200.)

"We had a Sunday school the summer of 1908 and it was well attended, but every effort since that time has been a failure. Most of the people do not care for religion, but it is sorely needed and we earnestly hope that the Lord of the harvest will send laborers into this field." (Population 110.)

"We have a grange hall, but no churches and no Sunday schools. The three teachers besides myself are anxious to have a Sunday school here. They have all promised to aid. One is a Catholic, one a Methodist, one an Episcopalian, and one a Baptist." (Population 700.)

"This community needs something in the way of religious services. Don't you think so? I have lived in this community nine years, and in that time have heard four preachers. They don't seem to think the people worth saving. They seem to prefer to stay in the cities where they get good salaries. I guess this country is too new for them." (Population 84.)

"This is a small milling town having a population of about 200 including those who live on farms near by. There are no lodges or organizations here of any kind. I think it would be a very good location for a church. There are people here of several denominations." (Population 200.)

"Most of the people are not church members at all, but they are a very good class of people and would be glad to attend services of almost any denomination except——— and ———. I should like very much to get a Sunday school organized and have church, too, if we could raise funds to pay a minister. I think it would be quite difficult to find a competent person to act as superintendent of the Sunday school. No one is capable." (Population 63.)

"The neighborhood is in a bad condition spiritually. We have neither church nor Sunday school and people seem to know very little about religion. We are very much in need of some one to do work here, and I believe some would take an interest, if there was some one to lead. Dancing and hunting are the principal amusements. The community consists of hard-working farmers, who take much interest in school and social affairs." (Population 112.)

"We meet each Sunday at our schoolhouse and have singing and Bible reading for one hour. If you can help us any way please do." (Population 50.)

"We have a small union Sunday school and undenominational preaching services every two weeks. We should be glad to correspond with you in regard to enlarging the work. We are self-supporting at present. Any suggestions or help of any nature would be gladly received." (Population not given.)

"There are no social activities at all except a Farmers' Union and that doesn't amount to much. This country needs religious work as much as darkest Africa. I hope you succeed in rousing the people to our needs in this western country." (Population 28.)

"There are no Sunday services of any kind in this district. We are sadly in need of Sunday-school literature of some kind." (Population 17.)

"No religious work is being done in this district. We are badly in need of church and Christian teaching." (Population 140.)

"We have no churches. There is an excellent opportunity here for church work if we only had a church. At the present time there are no regular services here chiefly because of no place to hold meetings." (Population 800.)

"We have neither church services nor Sunday school. The children want Sunday school and all want preaching, but so few have money. We have a good schoolhouse with lights. The field is here but no workers." (Population 100.)

"There has been preaching here at different times by different denominations, and we have had Sunday school here occasionally. The church people are few and a minister is sadly needed. We have an $8,000.00 schoolhouse and a public hall, centrally located, which could be used for church work." (Population 110.)

"Please send us a missionary. There is not a child in the district that ever attended Sunday school. During the last twelve years there has been preaching at the schoolhouse three or four times only. We have a fine, large Grange Hall where meetings could be held, also a good schoolhouse." (Population 150.)

Suggestions

"I think much good could be accomplished in this vicinity if some Y. M. C. A. workers could during the coming pleasant weather, hold song services at different points on Sunday afternoons, say from three to four o'clock, which would be the most convenient hour for the people to get away from their many duties upon their ranches. There are many children who could be benefited by such meetings and by interesting the children you would be sure to get the parents." (Population 150.)

"This is a needy field, but it will take some one with a little tact to succeed here as the people have been disgusted by would-be preachers. Have you a chapel car that you could send? I feel sure the people would be glad to hear the gospel and that they would respond liberally." (Population not given.)

"We need very much a union chapel which might be used as a social center for our common church and community life. As it is a new country, people are straining their resources to get their orchards started. They are an unusually fine set of eastern, middle western, and Portland people,—a goodly number coming from cities and colleges. We need outside help. Would it be possible for the different state boards to contribute and help us to get a union building and to maintain services? It seems to me to be their imperative duty and glorious opportunity." (Population 187.)

"Gentlemen, I don't see why you want to find out to what church people belong and all such dope. Why are there so many denominations any way? Is there a God for each denomination or is there only one all-wise and just God? This must be the work of the Religion Forward Movement. You fellows had better combine your churches and preach to the people how to get a full dinner pail. Do you fellows think that you can preach religion to a worker on Sunday when he has only half enough to eat and

barely clothes enough to wear and has to work 365 days in the year. Sundays must also be counted as work days for it takes all day Sunday to oil up the muscles to do another week's work. I have a family of six. First give me a decent living and then I will listen to your sermon." (No other information given.)

"I am of the opinion any man or woman with high and noble aims in life who would talk Christian Socialism would get the entire attendance of this district as well as quite an attendance from adjoining districts. We certainly need something to prevent wage slavery." (Population 65.)

"There are Baptists, Methodists, Lutherans and infidels. A good dose of gospel wouldn't hurt any of us, but a lot of 'isms' might confuse us more." (Population 97.)

"My judgment is that we need a revival of real religion. I think there is a strong tendency to look upon churches as if they were lodges. I think too, that there is much too little study of the Bible and a disinclination to follow its teachings." (Population 378.)

Normal Conditions

"There are two churches here,—Methodist and Episcopalian, to one or the other of which most of the residents belong. The latter does not have regular services so most of the community attend the Methodist church. I am sure that one church is all so small a community can support, and, despite their individual preferences, the people are very regular in their attendance." (Population not given.)

"Church is held in the schoolhouse. All of the Russian Germans understand English, but the native-born do not understand German. The Germans are very faithful to their religion. The minister, a young man, has three other pastorates and gets only $400 a year. He has a wife and two children to support on this and teaches a parochial school at ——— free of charge." (Population 60.)

"Every person in this district can easily attend services in ———, where there are several churches, if they wish to. A large majority of the people are Hollanders who are very devoted to their church." (Population 362.)

"There are two Sunday schools outside of this district, which though they are more than four miles from nearly all of the people, are near enough for the people to attend if they wish. The people are nearly all within five miles of a Sunday school and although this distance may seem to be too great for people living in a city, it is not considered so by people here." (Population 40.)

"There are no churches in this district, nor any active organizations of any kind. However, the territory is tributary to the town of W——— which is well supplied with churches of several denominations, and all of the church-going people attend there, which is perhaps 50 per cent. of the total population of the district." (Population 96.)

SUPPLEMENTARY CITY SCHEDULES

In addition to the schedules already accounted for, 25 supplementary city schedules were received from as many cities and towns. Eighteen of these schedules were from places which also used the regular form. Seven

were from places, including the three largest cities, Seattle, Spokane and Tacoma, from which no other reports were received.

Seattle reported 185 churches, of which 36 are Methodist, 26 Congregational, 26 Presbyterian, 24 Baptist, 11 Protestant Episcopal and 16 Roman Catholic; a Y. M. C. A. with 3,750 members, an annual budget of $125,000, and property valued at $500,000; a Y. W. C. A. with a membership of 2,427, an annual budget of $53,000 and property valued at $94,000; 354 other organizations of which 182 are fraternal, 106 labor unions, 34 civic improvement and 32 miscellaneous.

Spokane reported only a Y. M. C. A. with a membership of 1,200, an annual budget of $40,000 and property valued at $250,000; and a Y. W. C. A. with a membership of 1,361, an annual budget of $5,000 and property valued at $6,500.

Tacoma reported 124 churches, of which 27 are Methodist, 18 Lutheran, 12 Baptist, 11 Presbyterian, 8 Protestant Episcopal and 8 Roman Catholic; one Y. M. C. A. with a membership of 2,000, an annual budget of $50,000 and property valued at $175,000; and one Y. W. C. A. with a membership of 1,300, an annual budget of $5,000 and property valued at $15,000.

The question was asked in the supplementary city schedule "Are there sections of the city or racial groups not now reached by religious agencies, so located as to make religious work practicable?" To this question 23 replies were received, of which 8 were affirmative and 15 negative. From the 8 cities and towns answering affirmatively, were reported 15 groups with a total of 6,725 persons, an average per group of 448 persons.

The nationality of these groups was reported to be as follows; 4 Japanese, 3 Greek, 3 American, 1 American Negro, 1 Chinese, 1 Finnish, 1 Hebrew, 1 Italian.

What Kind of Christian Effort is Distinctly Lacking?

Replies to the above question were received from 19 of the 25 cities and towns using the city-supplement schedule as follows:

"There is need of evangelizing agencies in the large unchurched rural districts about the city. The city churches have recently divided up the school districts with a view to organizing Sunday schools in the country schoolhouse and encouraging Bible study. There is also great need of more thorough Sunday-school work in the city. Only one in 5 of the children of school age are in the Sunday schools of the city churches. The evangelistic spirit in the city churches is almost dead. There has been no revival worth speaking of for many years." (Population of city 7,000.)

"The need of this community is evangelism. A large proportion of the business people are indifferent to the church, although many of them are philanthropically inclined." (Population 4,181.)

"The thing lacking is evangelism. We need more of the old time preaching and fasting." (Population 5,000.)

"What we need is practical piety." (Population 2,800.)

"There is a woeful lack of real Christianity,—really earnest effort to get souls saved and brought into the kingdom. The thought is prevalent that if people are fairly good they will get to Heaven without any further

trouble. This community is also greatly influenced by 'churchianity' or denominationalism run riot. There are professing Christians here who because their particular denomination is not represented will not affiliate with or attend the services of any of the churches established. Spasmodic efforts are made to organize other churches, because, it is said, the churches here are not doing the work, when the fact is that the churches already established are hindered in their efforts by these very individuals who criticise and refuse to help." (Population 1,200.)

"The great need is for preaching, teaching and personal work among the foreign-born. The Baptists are taking up a work among the Italians of the character needed, and the Methodists have a mission among the Japanese with a Sunday school of 12 and a church membership of 40." (Spokane, population 104,812.)

"We need Christian work among the Chinese. There are several hundred Chinamen." (Population 19,000.)

"There are many foreigners, mostly Italians who lack the influence of religion. They are nominally Roman Catholic, but practically they are adrift. No church at present is doing anything for them." (Population 3,000.)

"To my mind there is need of a good Y. M. C. A. There are many loggers and millmen who have no homes and there seems to be no place for them, but the saloons. So far the churches have not made much headway with them." (Population 3,086.)

"We need some provision for amusements and sports under Christian direction for the young people, such as the Y. M. C. A. and the Y. W. C. A. usually provide. A modest beginning in this direction has been made recently by the Congregational church, but it will be able to serve only one district of the town." (Population 4,000.)

"We need a Y. M. C. A. very much. Our city is a mill and railroad center, employing Americans almost exclusively, so our social and religious situation is not complex." (Population 9,000.)

"We need such work as is done by the Y. M. C. A. and the Y. W. C. A. We need something to make parents feel a deeper sense of personal responsibility for the proper training of their children." (Population 3,500.)

"There has been a sad lack of co-operation on the part of the churches of the city, but there is now a movement on foot toward federation, which it is hoped will bring about more unity of effort in matters pertaining to the moral and religious life of the community." (Population 24,298.)

"There is a decided lack of Christian unity." (Population 5,000.)

"We need real federation, the sort of federation that means laboring together against our common enemy, the devil and his agencies." (Population 10,000.)

"We need something to stimulate the social life. This might be done, if money and workers were available by institutional church methods." (Population 3,000.)

"We need especially work for men and boys." (Population 7,000.)

"We might have night schools or some other means of reaching the foreign-born people. The difficulty is they do not as a rule remain long." (Population 1,000.)

"The community is giving very meager support to any of the churches. Something might be done along the line of social service." (Population 2,500.)

Are There Portions of the City Distinctly Overchurched?

The above question which appeared in the city-supplement schedule elicited 21 replies, recorded below, of which 8 were affirmative and 13 negative.

"Yes there are several localities in this city which are over-churched. Among these are the Minnehaha district, with a population of 250 having three churches, and the Lidgerwood district with a population of about 1,000, which has four Protestant churches within five blocks of each other. There are two, possibly three, other localities of the same character. Most of the people of this section are native-born." (Population 104,812.)

"The whole town is overchurched. We have nine churches and two Christian Science organizations. It is my personal opinion that three or four well-organized and wide-awake churches could do all of the work needed better than it is now being done." (Population 5,500.)

"If we are to judge from the number of people attending church at present we have at least one more church than we need, and if we count the Episcopalian we have two too many. However the town has good prospects of growing and in that event there will be room enough for all, but no other church should come in at this time." (Population 3,086.)

"We are needlessly divided. We have 10 struggling churches, but they are rendering little or no service to the community and will not co-operate with the working forces. Two good active churches would be well supported and could serve the community." (Population 2,500.)

"M ——— (Population 300) has a Baptist church and now we Presbyterians have entered. I preach there every other Sunday afternoon. My predecessor started the work for quite a number of people who were antagonized and practically unchurched by a pastor of the Baptist church. Your committee might do well to look into this matter. We Presbyterians have no business there and wish to withdraw if only a little Christian charity is shown to people of other denominations. M ——— is tributary to B ——— which has a population of 5,000 and eight churches representing as many denominations. I am sure you agree with me that that is too many." (Population 5,000.)

"The whole city is overchurched. In the last four years the number of churches has nearly doubled. There are now eight altogether." (Population 9,500.)

"Our churches are located in the center of the city,—four of them on one street and within four blocks of each other. If there were more co-operation among our churches these four churches could without doubt be located to better advantage to meet the needs of the city." (Population 9,000.)

"I am decidedly of the opinion that the churches are too much grouped together for best results. This condition leaves outlying districts without any church. The city being small is not yet face to face with any immediate

problem, but the time will come when the situation will be more serious." (Population 24,298.)

Six of the replies, coming from places ranging in population from 1,000 to 4,000, were negative, but were accompanied with no explanatory comment. The remaining negative replies, accompanied with comments are recorded below. In as much as O ——— is in the center of a very large rural district and there is no church within twelve miles except at T ——— which is almost a part of the city there does not seem to be too many churches. The others have resident pastors and pay salaries from $1,000 upward with parsonages furnished free." (Population 7,000.)

"I do not think the town is overchurched. I believe it can support properly all of the churches here now." (Population 5,000.)

"The town is not overchurched, but we have about all the churches we can handle now." (Population 3,500.)

"The city is not overchurched. There are only about 2,000 church members and the city has a population of 20,000." (Population 20,000.)

"Our city is not overchurched now. The religious atmosphere is not what it should be, but I think it is improving." (Population 1,000.)

"No part of the city is overchurched." (Population 100,000.)

"The town is not overchurched at present, but the churches here are well able to do all that can be done, so I am sure it would be unwise to organize another church now." (Population 1,000.)

CONCLUSION

Washington has enjoyed an altogether unprecedented material development during the past fifteen years, and the future promises even greater things. The people both native-born and foreign-born are unusually energetic. The percentage of illiterates is remarkably low and the school attendance above the average. However, in the matter of church membership and Sunday-school enrollment, Washington falls below the average for the country and far below the average for the North Atlantic division of states.

As mentioned above (see page 20) the ratio of church membership to population in continental United States in 1906 was 39.1 per cent. and the ratio of church membership to population in Washington the same year, using the revised estimate above referred to (page 18,) was 23.0 per cent. The difference is 16.1 which is 41.2 per cent. less than 39.1. This means that in 1906 the ratio of church membership to population in Washington was 41.2 per cent. lower than in the United States. It should be noted that the ratio for the United States is merely the average for the whole country and is not to be taken as the normal standard. In Massachusetts the ratio was 51.3 per cent. in 1906. The fact of Washington's phenomenal increase in population is no doubt an extenuating circumstance. It is natural to suppose that many persons who are in the habit of going to church do not affiliate with a church immediately upon coming to a new state, but stand aloof until they have had time to decide whether or not they are to become permanent residents.

Furthermore, and after all this is of greater importance in determining the religious status of a state, church membership has increased more rapidly in Washington in proportion to the population than it has in the

United States. According to the official census reports, 32.7 per cent. of the population of the United States were church members in 1890 and 39.1 per cent. in 1906; while 16.1 per cent. of the population of Washington were church members in 1890 and 31.2 per cent. in 1906. Using the revised estimate for the population of Washington, referred to above, the percentages would be:

TABLE XXI

	Per cent. of the population Church members.		Per cent. of increase.
	1890	1906	1890-1906
Continental United States	32.7	39.1	19.6
Washington	16.1	23.0	42.8

It appears from Table XXI that the per cent. of increase in the ratio of church membership to population for the 16-year period from 1890 to 1906 is considerably greater in Washington than in continental United States, and the conclusion seems warranted that, during this period at least, the Christian churches made steady gains in Washington, and more than kept pace with the increase in population.

A Western Field Survey

Under-Churching and Over-Churching

By Joseph H. Beaven

Secretary of the Local Committee

The survey of social and religious conditions of western Washington was undertaken at the instigation of the members of the Home Missions Council who were visiting here in November, 1911. The suggestion that it be taken by school districts originated in the mind of Dr. C. A. Wooddy, the superintendent of Baptist Missions for the Pacific Coast. The actual survey began in February, 1912. It included 1,165 school districts. In 363 of these graded school work is being done; in 802 of the districts there are not sufficient children of school age to warrant organized graded work. These school districts scattered over nineteen counties have a total population of 732,291, and a school population of 169,598.

The results of this survey were obtained, in the majority of instances, only through continued correspondence. Often, in fact, the postage bill for one district alone would be as much as thirty-five cents. Nearly one half of the districts responded with some measure of promptness, but many required frequent calls. We have now heard from about one thousand out of the 1,165. Probably no school is being conducted at the present time in the majority of those from which we have not heard. The survey has been made at a total cost of $350. The blanks were furnished us free of cost, $100 in cash came from the National Council, and the balance has been

paid pro rata to its membership by the denominations engaged in doing the work. All the returns which have been received have been forwarded to the New York headquarters, but a tabulation of these returns was made and is kept in the office of the Secretary. It is the purpose to carry on this work until practically every school district is heard from.

In order that we might discover intelligently what the returns meant, it was necessary to secure the map of each county bearing the boundary of and the number of the school district itself. In many cases the only way in which this could be done was to go to the county seat and make a copy from the map in the school superintendent's office. In many instances the conditions could only be found by quizzing some one familiar with the district itself, because the returns would be insufficient to give an intelligent survey, not because the parties were unwilling, but because they were unable through lack of knowledge.

The replies were generally couched in very courteous language, and conditions were told in as much detail as possible. Those coming from destitute fields were sometimes strikingly suggestive. For instance, "Our people are poor, and with the high cost of living and with the struggle for existence they couldn't support a preacher even if they were disposed to." "We have no use for your church or parasite priests and preachers, or for any of your so-called 'Christian' fads. We are trying to follow in the steps of the Nazarene by following out his Gospel of the Brotherhood of Man." "To h— with your questions. You mind your business and we will mind ours." These replies came in every instance, I believe, from places where no religious work was being done; the fact itself is a convincing argument of the need.

The general feeling manifested by the returns shows little care for denominationalism. Probably not more than three per cent. give any preference. What these people want is someone to present Bible truths in an acceptable manner. Without knowledge of the conditions one would suppose that western Washington afforded an opportunity for at least all who wanted to go to church to do so. The summary of the returns, however, shows the sad fact that about 70,000 have no religious work of any character; while again those who receive help only through the Mormons, Holy Rollers, and such "isms," or by an occasional visit from a Catholic priest or one of the Lutheran faith, would make the number of those uncared for by the bodies that are represented in this survey as 120,000 souls. In all probability each denomination is leaving uncared for, as far as its own missionary work is concerned, about 200,000 to go without their interpretation of the gospel.

We have already begun to meet this destitution. It has been the desire of the Committee to divide the work as wisely and effectively as possible; and in the apportionment of destitute fields we have kept in mind the religious body that could best care for it. At the same time in the allotment of fields for special activity, we have endeavored to incidentally allay the evil of apparent over-supply of churches by giving sufficient destitute districts to the care of these churches so that they could spend part of their energies where it would most count. Here is an illustration: At Yacolt, Clarke County, Washington, having a population of 435, there are in that immediate vicinity, eleven school districts with a permanent population of

nearly one thousand people assigned to the care of the Baptist people. A similar number has been assigned to the Methodist church of the same town. Thus a town that is overchurched is made to be the nucleus of strength to the community round about. By the pastors mutually co-operating in the division of their time in these districts near their church and not using the same Sundays in these places, but alternating and giving services to neighboring but destitute school districts as apportioned, taking general oversight of Sunday schools in the nearby district schoolhouse, they can manage to have at least a share in evangelizing a community and doing it good when otherwise it would be neglected. Conditions, such as this illustrates, are common throughout the state.

Where the chief difficulty is not as above, serious under-supply of churches, but actual "overchurching," we are recommending a "community church," such church, however, to be in special affiliation with some denomination. It is probably no greater question with us than in other states, but we are trying to solve the problem for ourselves in a way that may eventually commend itself to other Christian bodies. The greatest difficulty will always be with the man in charge of the field. If he is narrow, unsympathetic or bigoted, any scheme will be a failure, but with a man seeking to be a power in a community and to leaven it with the leaven of Christ, desirous of winning souls to the Redeemer rather than to a sect, of building up a community in a righteousness which emphasizes its expression in life and not in precepts, then, with God back of him, almost any scheme will prevail. Yet for the permanency of the work, it is necessary that we recognize not only the organizations which foster missionary work by their gifts, but also carefully abstain from anything that would be disloyal to the special phases of truth which differentiate those missionary bodies. Usually this is in line with the desires of the community; for while there is little care, as before stated, which denomination is on the field, there is a care that the truths taught have the endorsement of Christians worthy of credence. A union church, responsible to nothing, that cannot link up its members to the greater interests of the kingdom and world redemption, may be considered a failure. In this new country where conditions are so changeable, it is frequently best that the house of worship shall be deeded to some reliable organization, in order that there may be some one authoritatively responsible for the property.

This community church, supervised by some denominational worker, must bring into its working force—if not as active members, as associate members—every Christian that will co-operate, make them feel one in all the plans and purposes of the church for the uplift of that community, enlist their services and love, and give them fullest pastoral oversight that they may grow in grace and knowledge of Jesus Christ. It must also make provision that the associate members who have not the full privileges of active members because their conscientious scruples will not permit it, shall not be deprived of the observance of the ordinances or of contributing to the general work of the denominations to which they belong and to whom they give loyal sympathy. It must seek to do this without attempting to coerce them into abuse of their conviction of Scripture teaching. It must recognize that no body of believers has all the truths of the Bible as its exclusive tenets, nor any truth in all its phases and bearings in perfection;

and that therefore all Christian bodies have probably made very valuable contributions to the great teachings of the Word. There ought to be a place where Baptists, Congregationalists, Disciples, Episcopalians, Methodists, Presbyterians and others can work for the general uplift of all in a common body, when conditions make it impossible, as in the rural communities, for them to work in segregated companies.

Such churches are being organized and communities are adapting themselves to the conditions with unanimity of spiritual interests, and often giving them a much more adequate support than was possible when every denomination represented was trying to carry on independent work with the aid of funds from their missionary boards. Whenever there is disagreement it is due to either some preacher or sectarian layman intermeddling and working discontent by stirring up doctrinal differences. This becomes almost an impossibility if the work has been established for two or three years.

We do not profess to have solved the problems arising through our differences, but with sincerity of purpose and a humble heart, by conferring together and exercising Christian courtesy and good will, mingled with earnest prayer for guidance of the Holy Spirit, we are seeking to find the solution to these problems in a field where conditions are in the formative stage.

A Community Church

(The following plan has been adopted by the Home Missions Council of Western Washington and has been distributed separately in leaflet form under the title.)

The Home Missions Council was organized by more than twenty of the Home Mission Boards of the United States with two objects in view. First: To prevent the waste of missionary money in establishing competitive churches in communities that are not able to support them. Second: To use the money thus saved to establish churches in small communities where no services are now being held.

The practical effort to do away with competition has made it clear that while the Home Missions Council stands for a denominational control of all churches, a plan must be evolved that when a single denomination is occupying a community, it shall broaden its work so as to include all Christians living in that community, without estranging any or violating any conscience.

The idea of a "Community Church" has been developed to meet this condition, and if properly worked out should promote good feeling and Christian co-operation in small places, and thus bring all Christians together. *"A Community Church" is understood to be a body of Christians worshipping in a certain district, representing all denominations co-operating with the Home Missions Council, and affiliated with one of the said denominations, but affording fellowship and Christian privilege for every Christian within its reach."* If there is more than one organization, neither one can

claim to be a Community Church, as it only serves a part of the district, and unless both churches are self-supporting, one or both of them is violating and thwarting the ideals of the Home Missions Council.

In new places, there ought not to be two churches started until one is able to become self-supporting. (There may be exceptions to this rule, but the exceptions should be passed on by the Home Missions Council and its assent secured before a second organization is formed.) That one church ought to be such as will command the support of the majority of the people.

While denominational differences must be recognized under the conditions that now prevail, the conviction has become very strong among Protestants that they have a common mission in the world; that their beliefs are more harmonious than divergent; that they ought to be able to heartily and sincerely co-operate in Christian work; and, therefore, when each denomination cannot have a church in a certain community, the one that can best maintain a church there ought to have the support of all. All religious workers and leaders ought to recognize this truth and promote it with such earnestness that it may become the habit of thought everywhere, and make co-operation universally possible. It is as fair and just for one as for another, and is so Christian that it deserves far more emphasis than was ever placed upon our differences.

While it is to be desired that all Christians should unite with the Community Church and conform to the rules of the denomination with which it is affiliated, for conscientious reasons and sometimes for other reasons, it may be impossible to prevail upon some to do so; under such conditions, it is suggested that such be invited to become associate members. By this plan, a person may retain a membership in their own denomination, be regularly reported to it, send their benevolent contributions to its boards, and yet co-operate with the local work and help to sustain it, both with service and financial support. The interests of the community should not be injured nor hindered by our differences of opinions; the religious life of the community is as important as any other factor, and every person ought to promote it. An associate member need not necessarily endorse the doctrines of the denomination carrying on the enterprise, nor assume official responsibility in the local organization, but as it is convenient and opportunity afforded, should work on committees and in the Sunday school and elsewhere.

So far as possible, all religious privileges, (communion, baptism and fellowship) should be extended to associate members, and their personal religious opinions be treated with consideration and respect. It may contribute to the efficiency of the plan to occasionally invite a pastor of a denomination having a sufficient number of members there, to preach and administer the rites of baptism and communion, according to the custom of that church, it being agreed that he shall in no wise encourage a separate organization until the conditions shall warrant such organization in harmony with the principles of the Home Missions Council. In a community church, the aim should be to emphasize the things upon which we agree, and to promote the good feeling and mutual helpfulness.

In order to unite the community, it may be wise to endeavor to interest the people in such things as will develop the social life. Small places usually need encouragement to promote large play grounds for children,

lectures on farming and gardening, suggestions to women as to housekeeping, variety in cooking, and sewing. There are many things that would arouse the interest of the community. When the church cares for such matters, looks after the sick and unfortunate, and the moral and religious instruction of the children, it will usually awaken sympathetic interest and secure support. When such co-operation is achieved as is required by the community church, the day will be much nearer when church unity, which many people now desire, will become more practicable.

NOTE—

If any church that is now the only organization in a certain community conducting religious services desires to be recognized as a "Community Church," as enunciated in this statement, its request should be presented to the Home Missions Council. It should also give a full statement of its conditions and affiliations, together with an agreement to carry out the policy and spirit of Christian activity as promulgated and herein stated by the Home Missions Council of Western Washington, in order that it may have the moral support of this organization for its claim as a Community Church.

Address all communications to the Secretary, Rev. Joseph H. Beaven, 331 New York Block, Seattle, Washington.

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